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THE CARNAL MIND : A SERMON.

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“Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be.”—*Rom. viii, 7.*

OF the numerous errors, my brethren, which at the present period infest both our city and country, one of the most prolific and pernicious is that which denies the original and inherent depravity of the human heart. If we are not greatly mistaken, Arianism, Socinianism, and Deism, have all sprung from this source : for it may well be demanded, “If man is not a depraved and undone creature, what necessity of so wonderful a Restorer and Saviour as the Son of God ? If he be not enslaved by sin, why is he redeemed by Jesus Christ ? If he be not polluted, why must he be washed by the blood of the Lamb of God ? If his soul be not disordered, what occasion is there for the heavenly Physician ? If he be not helpless, why is the aid of the Holy Spirit procured for him ? and why is he so pressingly invited to secure its benefits ?—and if he be not born in sin, how can he need the new birth ?” I say, if man is not the helpless and depraved creature he is represented to be, wherein do we discover the necessity of the atonement, and that this atonement should be by *Jehovah's fellow* ? But only admit the doctrine of human depravity, in the extent to which the Scriptures carry it, and the consequent inability of man to restore himself to the divine favour by his own acts, or to procure it by any of his own doings, and then the importance, the fitness, and the force of that declaration, “Without the shedding of blood is no remission of sin,” will not only be felt but hailed as one of the most consolatory truths in all the book of God—a truth this which stands pre-eminently in the whole of that gracious economy which God has put in operation for the recovery of mankind.

The words which I have selected as the foundation of the remarks I am about to make, appear especially to relate to this original principle of evil found in all mankind, without any exception. This hostile principle to the law is not produced by our violations of the law, though it may be strengthened by such violations ; but is the cause of our transgressions of the law. In the sixth verse it is said, “To be carnally minded is death ;”—that is, wherever this carnal mind is, there is spiritual death, and a tendency to eternal death : “But to be spiritually minded is life

and peace ;” or, he who possesses this spiritual mind has the life and peace of God in his soul, and the prospect of eternal life in view.

The apostle gives the reason in the text for this deplorable state of death, and shows why life and peace, in the very nature of things, are not and cannot be connected with it : “For the carnal mind is enmity against God.” Now, while it is enmity against God, life and peace cannot be derived from God,—for this carnal mind is opposed to the very source of life and peace, and is not a fit recipient of it.

For your better understanding of this subject, we shall divide it into two parts, and shall show,

I. The nature of the carnal mind, and

II. Point out its remedy.

1st. The nature of the carnal mind :—1. The apostle affirms of it in the text, “that it is enmity against God.” An important question meets us here, at the very threshold of this subject, and that is, Why the carnal mind is enmity against God—a God of infinite goodness and holiness? and why this glorious Being should be selected as the object of its enmity? The answer to this question depends on affixing correct ideas to the terms “*carnal mind* ;” for this mind is the seat of the enmity spoken of, or (this enmity) arises out of this carnal mind. By the carnal mind we understand a mind that is “*earthly, sensual, and devilish*.” It is *earthly*, as all its tendency and propensities are to the earth, and to earthly attachments and pursuits. There is no natural disposition in such a mind to “set its affections on things above.”—It is *sensual*, as it leads to the gratification and indulgence of all the senses and bodily appetites ; and neither desires nor relishes spiritual things. It is *devilish*, because it includes in itself a principle of pride and of hostility to God and his government.—These considerations show the reason why this mind is enmity against God. It is enmity because it is carnal, and of course unlike God and, averse to him ;—and it is only because God is holy, just, and good, that this mind selects him as the object of its displeasure and hatred. The expression used in the text, in relation to this carnal mind, is a very strong one : it is “*enmity*,” enmity itself, without any mixture of goodness, and kind regard either to God or his law ; for it “is enmity against God, and is not subject to his law.” It would appear from this view of this carnal mind, then, that there is not only in it a destitution of all that is good, but really the presence of what is evil,—for surely this enmity of it is not a mere defect in its character, but includes the idea of a principle, active both in its nature and tendency.—The same idea is intended in the 21st verse of the 7th chapter : “I find then a law, that when I would do good, evil is present with me,”—an inward constraining power, flowing from corrupt

nature, and propelling the mind to evil. This text is not a mere insulated passage, nor is it peculiar to this portion of the word of God to consider the heart of man as the original seat of evil : many other Scriptures speak the same language, and furnish us with the same views : for instance—"An evil man, out of the evil treasure of his *heart*, bringeth forth that which is evil ;"—"The sin of Judah is written with a pen of iron, and with the point of a diamond : it is graven upon the table of their *heart* ;"—and again—"Oh Jerusalem, wash thine *heart* from wickedness, that thou mayst be saved : how long shall thy vain thoughts lodge within thee ?"—"The *heart* is deceitful above all things, and desperately wicked : who can know it ?" It appears to us both philosophical and Scriptural to believe that the heart or mind, and not the fleshy part of man, is the seat and stronghold of evil ; and that, if there be any precedency in the operation of it, the heart, and not the flesh, claims it ; and that, from this common centre, all the members of the body are saturated with the poison of sin. It is also in confirmation of this that the remedy of moral evil is addressed directly to the mind, and applied at once to the seat of all our maladies : for so soon as this fountain of bitter waters be healed, the streams will all be pure, the whole man will be changed.—2. This carnal mind is inherent in the very constitution of our nature, and is brought into the world with us. This sentiment is confirmed by the 9th article of our church, which says, "Original or birth sin is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, and that continually." Deformed as the picture is that is here drawn, it does not exceed in the darkness of its shades the original portrait, as delineated by the inspired writers in general, from whom we shall now produce our authorities in proof of the position above laid down. Moses, who informs that God created man in his own image, and after his likeness, soon casts a shade on his original dignity by giving us a sad account of his fall. He represents him, after his defection from God, as a criminal under sentence of death,—a wretch filled with guilt and shame, and dreading the presence of his Creator,—and turned out of Paradise into a wilderness which bears the marks of desolation for his sake ; and in consequence of this apostasy, he died, and all his posterity died in him. "For by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." The sacred historian having informed us how the first man was corrupted, observes "that he begat a son in his own likeness,"—sinful and mortal, like himself. What less can this be supposed to mean than that he received by generation a nature stamped with Adam's sinful likeness, as directly opposed to the

primitive likeness of God in man ? and as this corrupt nature was transmitted to one of his children, it is equally transmitted to all. From whence, my brethren, arose the violent and murderous disposition in Cain ? Was it from example ? Who had he seen commit murder ? or was not he the first murderer ? In all the wide creation of God, there had been no such act committed or known, as an example to him. He envied his brother, his envy kindled into wrath, and his wrath eventuated in murder—the murder of his brother ! This act of fratricide was not to revenge an injury which had been done him, but to gratify a revengeful principle in his nature : but this temper was not peculiar to him, for it is afterwards declared, “The earth was filled with violence, and all flesh had corrupted its way ; and God saw that the wickedness of man was great in the earth,”—so great, that every imagination of the thoughts of his *heart* was only evil continually ; only evil, without any mixture of good, and continually, without any intermission of the evil. The awful fact of the inherent principle recognised in our text is most fully established by the confession of David : “Behold, I was shapen in iniquity, and in sin did my mother conceive me.” Is it reasonable to suppose that David makes so solemn a transition from well-known sins, that were a heavy load upon his conscience, to what only had the name and appearance of sin in his original, or to any sins of his parents, (as some have supposed,) without any ground of reason ? It is certainly a sinful inclination, engrafted into his very nature, and conveyed with it, which he here owns and deplors. The expressions fairly import this, and nothing short of it. I cannot conceive of language stronger than is here used to convey the idea of man’s original corruption, and the medium through which it is derived : “*I was shapen in iniquity, I was conceived in sin.*” He says, “Behold” it, and well we may. The same thing is doubtless intended by the expressions of Paul : “For as by one man’s disobedience many were made sinners.” Does the inspired writer only mean that many were made liable to sin ? This would be saying very little indeed, for even Adam in his pure state was liable to sin : but if the expressions be understood to mean that Adam by his transgression became sinful, and propagated his sinful nature together with his species, and that by this sinful nature we “*miss the mark*” of God’s holy law, the sense is easy and natural. The same apostle, in his epistle to the Ephesians, affirms of himself and his brethren, “For we were all by nature the children of wrath, even as others.” There is no reason to suppose that the proper sense of the term *nature* is here departed from, and all that is meant by it is the mere custom of sinning. The same expression is used in Gal. i, 8, Romans ii, 14, and thrice in the 11th chapter ; but in none of these places does it signify by cus-

tom or practice, nor can it mean so here, as it would make the apostle guilty of gross tautology, their customary sinning having been expressed already in the former part of this verse. The words may be thus understood, most agreeable to their obvious sense, and to the context : " We are all by nature the children of wrath,"—as the present frame and constitution of all men coming into the world carry on them the marks of the divine desertion and resentment, and the absence of the image of God ; and the natural tendency of this nature, and the conduct thence arising, is to bring on us the wrath of God. Of man in general it is said, " He is vain, and like a wild ass's colt : " that is, He is utterly averse to be under the rule and law of God, and furiously bent on his own will and ways. He proceeds from those who are morally unclean ; and " Who can bring a clean thing out of an unclean ?"—one that is fit to come into judgment with his Maker, and to pass his approbation ? Not one : " For what is man that he should be clean, and he that is born of a woman that he should be righteous ? " These Scripture authorities, we think, fully establish our position of man's inherent and derived pollution.—3. In addition to this Scripture testimony, is it not evident in fact that aversion to goodness, and violent propensities to vice, very early exist, and show themselves in all that are born into the world ? Who does not see in others, and has not felt in himself from his tenderest age, before there was occasion offered for the influence of imitation and custom, a strong dislike to virtue, and an inclination of the mind to sin ? And these things are learned without any teacher or prompter, and even against the best and most influential examples to the contrary ; and after we are capable of moral actions, although a thousand examples may be furnished of what is good and holy, yet what is vile and unholy is universally preferred. Pride, stubbornness, self-will, the love of earthly things, revenge, hatred, wrath, are among the first of the evils that show themselves in our guilty race.

2dly. We remark of this evil principle in our nature, that it is *inveterate* and *deeply seated*. It is deeply engrafted in the human mind, and has taken a firm hold of the heart, and entwined itself around all the affections of the soul : all the faculties and powers of the mind bear evident marks of its ravages : the *will*, the *judgment*, and the *understanding*, have been subjected to its control ; so " that the hearts of the sons of men are fully set in them to do evil." The truth of these remarks will appear more fully by a consideration of the conduct of mankind in general, and the ineffectual efforts of men to relieve themselves of this unholy nature, and the wonderful means that God has put in operation for the purpose of its eradication.

1. The *conduct* of mankind is in proof of the fact. On what

other principle can we account for their universal departure from God, and their rebellious conduct? "Man goeth astray as soon as he is born, speaking lies." To this we know of no exception, of all the millions that have come into the world. It were strange indeed, if man be born with a pure nature, without any taint of evil, and the only exciting cause to it be evil example, that not one shall have been found to have retained it to years of manhood, or to the end of his days. But no: the condition of man is such, that "God has concluded *all* in unbelief, that he might have mercy upon *all*." When God looked down on the earth, at a very early period, to "see if there were any that did good and sought after *him*," the result was, that "all had gone out of the way, and none did good—*no, not one*." What a picture is here! But is this condition of man peculiar to any one age of the world? Has it not happened in all ages, and to all individuals? and is it not what might be expected?—for it would be as reasonable to expect a mill-stone, contrary to the laws of gravity, to ascend into the air, as for man, with such a nature, to do good, and not evil. Aside from the operations of the Spirit of God, what means have we of rescuing our captive hearts? When we would do good, evil is present, and the things that we would, these we do not. But whence this complaint? Is it not from sin that dwelleth in us? But why should it be made, if we are competent to the task by our own natural powers. Let a man, naked and alone, make the effort, and he will find that all his resolutions and purposes will be borne down as the trees of the forest before the storm and the tempest. Even the wise men of the ancient heathen were convinced that they needed a power they did not possess to subdue their evil heart.

2. The ineffectual efforts of men to relieve themselves of their sin is additional evidence that their hearts are held in durance by the "*strong man armed*." Man seems to possess ability to accomplish every thing but this. See his achievements in science in general, and the accuracy with which he ascertains the laws of nature, and analyzes all her elements. Mark his improvements in the mechanic arts, and in agriculture, and notice the lofty flights of his reason in comprehending the revolutions of the heavenly bodies, and find, if you can, a stopping place to his researches and his attainments in all that relates to the comfort and wants of his body. But can he subdue his evil heart? Has he ever yet done it by education, or the restraints of his reason? Has he conquered his innate love of sin by all the voluntary sufferings he has inflicted on himself? or may he not "give his body to be burned," and not have charity? He may weary himself to find out expedients, as Job did, to make himself clean; but with him he will be reduced to the humiliating confession, "Though I wash myself with snow-water, and make my hands never so

clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me : for he is not a man as I am, that I should answer him, and we should come together in judgment." A fine illustration this of the unavailing endeavours of man to make himself acceptable unto a holy God, without direct reference to that *Days-man*, who only can lay his hand on them both. Paul could not only boast of his direct descent from Abraham, through the tribe of Benjamin, but also that he had conformed to all the rites of the Jewish ritual, and that he had observed all that rectitude in his conduct that comported with the righteousness of a Pharisee, and had lived in all good conscience before God : but did he derive a pure nature from his pious ancestors ? or what, according to his own showing, did all this avail him ? He esteemed it all *loss* for the excellency of the knowledge of Christ Jesus his Lord. This carnal principle of our nature, strong and deeply rooted within us, has been doubly fortified by a thousand aggravated sins—sins aggravated in proportion to the light that discovered and condemned them. These too must be parted with, and these may be cut off, and the man may present a fair exterior to the world, and think that he has conquered his heart : yet when the commandment comes home to him in its spirituality, the enmity of his nature will be aroused, as a lion by the swellings of Jordan ; and he will utter the piteous groan of the enslaved captive : " Oh, wretched man that I am ! who shall deliver me ? "

3. But the powerful means instituted by God is proof of the deep degeneracy of our nature. What are these means ? They are all comprehended in that important fact, that God " spared not his own Son, but delivered him up for us all, and with *him* has freely given us all things." Redemption, the gospel, and the operations of the Spirit, all flow from this great gift. But for this act of kindness, that astonished all heaven, and into the mysteries of which the angels desire to look, man had not been redeemed, the gospel had not been preached, and the Spirit had not convinced the world of sin, of righteousness, and of judgment. God, in infinite wisdom, adapted the means to the end—a great end, the recovery of the human race from their low estate, is proposed, and the means are suited to this design. Even a wise *man* would thus act. What skilful and well-instructed physician would apply a feeble and inert remedy to eradicate a leprosy that had descended through many generations from father to son ? or rather, what physician would not apply a powerful remedy to remove a disease so inveterate and deeply seated ? and who can suppose that God would have brought into operation the wonderful apparatus exhibited in human redemption, if any other means could have availed ? There is no other principle on which we can reconcile the conduct of God, in the sacrifice of Jesus

Christ, either to justice or mercy. The death of Jesus Christ was designed to make reconciliation for transgression, and thus Christ is often represented as a sin-offering. It was intended also to act as a motive on the unyielding heart. Hence we are assured by St. John that "we love him because he first loved us,"—and by Paul, "that the love of Christ *constraineth* us ; because we thus judge, that if one died for all, then were all dead ; and he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again." The death of Jesus Christ procured for us also the mighty agency of the Holy Spirit—of the operations of which we shall speak hereafter. On the extent of the love of God, and the greatness of the sufferings of Jesus Christ for us, and in our stead, is founded the greatness of the motive, and the strength of the obligation, not to live unto ourselves, but unto him who died for us, and rose again. That the sufferings of Jesus Christ were for us, and in our stead, we have the highest authority : "Surely he hath borne *our* griefs, and carried *our* sorrows : he was wounded for *our* transgressions ; he was bruised for *our* iniquities ; the chastisement of *our* peace was upon him, and with his stripes *we* are healed : we all, like sheep, have gone astray, and turned every one to his own way, and the Lord hath laid on him the *iniquity of us all*." How inveterate is sin, to require such a remedy ! and how intensely must God have loved the world, not to have spared *his own Son* ! and how vehement must have been the love of Jesus Christ, to submit to all this suffering and shame !—and yet "he bore the cross, despising the shame !" Of the excess of the agonizing sufferings of the Redeemer, we may have some faint idea from his expiring exclamation, "My God, my God, why hast thou forsaken me !"—but can never comprehend it. If this move not the heart, and excite not its gratitude to God, and its hatred to sin,—if this press not home upon us a sense of our obligation,—we are at a loss to suppose what would. A heart that does not feel and melt at such a catastrophe as this, must indeed be "*twice dead*." It was the high sense the apostle entertained of this love, and the obligations thence arising, that induced him to say, "If any man love not the Lord Jesus Christ, let him be accursed ;" and the Lord cometh to execute it. Ingratitude to God for this benefit is the summit of human wickedness.

" His love is mighty to compel ;
 His conquering love consent to feel ;
 Yield to his love's resistless power,
 And fight against your God no more."

This love, however, should not be contemplated merely as a general act of kindness ; but as an act that is special in its nature, and one that has reference to each individual, and one in

which each individual is interested : for if God loved the world as a whole, he loved each individual as part of that whole ;—and thus, while we are told that “ God so loved the world, that he gave his only-begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life ;” we are also assured that “ Jesus Christ, by the grace of God, tasted death for *every* man.” What short of this could make the motive of love to God universal and constraining ? If the love of God, in the great atonement by Jesus Christ, has no special regard to me as an individual, in providing for my recovery, how can it act as a motive on me as an individual ?—for if I have no pledge that Christ has thus loved me, I can never say, I love him *because* he first loved me. But this love affords the strongest motive to all, because it is for the benefit of all, and places all within reach of the provision of the covenant of grace ; and hence the necessity and the duty devolving on every minister of the gospel to preach *repentance* to all, to urge *faith* on all, to invite all to happiness and heaven, and to make proclamation to all, by the *life of God*, “ that he hath no pleasure in the death of him that dieth ; but that he will have *all* men to be saved, and come unto the knowledge of the truth.” Nothing short of this appears to have been sufficient, even in the estimation of God himself, to induce and enable rebels to relinquish their opposition to him ; and nothing else could reach the depth of our corruption, and so atone for our iniquities that God might be just, and the justifier of them that believe in Christ Jesus.

(To be continued.)

BIOGRAPHY.

MEMOIR OF MRS. EUNICE WILLIAMS GOODSSELL.

MESSRS. N. Bangs and J. Emory—I send you the following memoir of the life and death of the companion of my youth, for insertion in the Magazine.

B. GOODSSELL.

EUNICE WILLIAMS GOODSSELL, my late consort, was born on the 4th of December, 1797, and at the early period of about 10 years of age, experienced the loss of her father. This afflictive stroke of Divine Providence scattered some of the children of the family among relatives, where they remained until the subject of this memoir arrived at the age of sixteen ; at which time her mother, connecting herself again in life by marriage, called her little family home.

There was nothing in her general disposition or deportment at this time which exhibited any particular marks of seriousness more than was common to her age. Indeed, her attention was now altogether engrossed with the pleasures and fashions of youth, until she arrived at the age of nineteen ; at which time a

campmeeting was held within the vicinity of her father's dwelling. This meeting she and the family attended, and it was here that her soul was awfully impressed with the weighty concerns of eternity. She now sought the Lord with many prayers and tears for several days, until she found the Saviour in her soul, and could say, "Now I know that my Redeemer liveth."

Soon after having experienced this gracious change, she proposed herself to the Methodist Episcopal Church as a candidate for membership; and being received, and enjoying the privileges of the gospel, she soon evinced to all the genuine change she had experienced, by her diligence in duty, and by her gradual growth in the knowledge of God.

From the time of her conversion to God until the age of 24, she remained single, and served the Lord with lowliness and fear. Steady and faithful to the duties of her profession, she turned not aside from the path of holiness, but sought with diligence and care the entire destruction of sin, until she obtained the witness that God had renewed her soul in his image.

At the age of 24, we were united in marriage. She entered upon this new relation to the church of God with diffidence and fear, often expressing a deep consciousness of her want of more grace to discharge as she should the duties now devolving upon her: but as she had been faithful in the duties of her former relation, when she entered upon this her soul was still fixed upon bearing the cross, and enduring hardness as a good soldier. She knew wherein her strength lay. Her closet was often visited, and the family altar was never neglected in my absence. Her little family, at the hours of the morning and evening sacrifice, were called around her, the Scriptures were read, and her prayers devoutly offered up to God for his blessing upon herself and them. Her soul also was delighted with the house of prayer, and with the ministry of the word, which she usually heard praying, and with many tears. Her prayers were simple, unadorned, and unaffected—the effusions of a heart sincere, and bearing the plainest marks of a soul speaking in the presence of God. Her life was an act of uniform devotion, her manners natural and easy, her mind an assemblage of worth, her house a place of neatness and order, and her heart the residence of "that meek and quiet spirit, which in the sight of God is of great price."

The last three years in which I was permitted to enjoy this precious loan, I had the charge of an extensive district, which necessarily engrossed nearly all my time, affording me but a few days in a month through the year to be with my family;—and although sometimes considerably enfeebled by hard labour, and my family in prospect of sickness, yet would she not consent for me to remain at home on her account, saying, "You must not disappoint the circuits. Go: I can do well enough alone."

But, after remaining faithful ten years from the time of her conversion to God, the hour arrived for her to be discharged from this vale of sorrow and tears, and to enter upon her everlasting reward.

Death began his ravages upon her feeble system by the epidemic of this year, known by the name of influenza. Its first symptoms appeared in an inflamed throat, exceedingly painful and dry, soon followed with a raging fever, and unusual distress.

The peculiar delicacy of her condition greatly increased my anxiety and fears ; and every remedy that skill and experience could prescribe, was employed, but without success. On the afternoon of the second day of her illness, she was delivered of a daughter, (her third child,) who shared the disease and fate of the mother, expiring about an hour before her.

There was nothing appeared in her symptoms particularly favourable or unfavourable until the fourth day of her illness, when, being suddenly seized with chills, and those chills followed up with a raging fever, our fears were greatly excited ; and although the skill and remedies of the physicians were employed diligently, if possible, to arrest the disease in its progress, yet all was baffled, and soon alarming symptoms of approaching dissolution appeared ; and her friends, as well as myself, were compelled to turn their afflicted minds to contemplate the painful scene of separation.

As yet not any thing had been said to her respecting her state of mind, or the probability that her end was nigh ; but no sooner was she pronounced dangerous than I began to inquire of her concerning her state of mind, and her prospects in view of eternity ; and without hesitancy, though with a tongue faltering through weakness, she replied, " I have peace with God, and I have no doubt but he will accept me in the great day of judgment ;" and added, " I want to talk with you much, but I cannot now." Shortly after, recovering a little strength, she said, " I have thought this some time that something was going to happen to the family. Sometimes I thought that one of the children would die, and sometimes I have thought I should myself. My husband," said she, " you have been a good and kind one to me. I thank you. You always strove to make me happy. I feel no anxiety about you in the world : I know you can take care of yourself. But I am going to leave three poor little defenceless daughters behind : I know not what will become of them. I cannot bear that our little children should be divided and given away." I said, " If the Lord lets me live, I will keep them together, and provide for them." " Yes," said she, " I know you will ; but you cannot take care of them." I said, " Your mother shall have the charge of them." She then appeared satisfied about the children. Her soul now seemed to have no worldly encum-

brance but the clay of mortality. She then said to me, "Sing, 'And let this feeble body fail,' " &c. We sung together, for the last time on earth ; and, after singing, she said, "Pray for me : I want to be wholly sanctified to God." I knelt down by her bed, and in the best manner I could, I called upon God to bless with full salvation my bosom friend : and oh ! with what strength of desire and faith did she pray with me all the time ! It seemed as if her soul would fly to the arms of her Redeemer.

When I arose from prayer she was praising and blessing God for his presence, and strongly petitioning for more grace, saying, "Wholly sanctify thy poor creature, not for any worthiness in me, but for thy name and mercy's sake." Her requests were granted. All that she had to do seemed to be, *ask* and *receive*, until her vessel was full, and her soul became anxious to be gone. She now continued praying and praising God, although her feeble frame was in a state of exquisite suffering. She seemed to desire a little ease, and changing her position in bed to obtain it, she said, "I believe there is no rest for me here." I said, "But there is rest in heaven." "Yes," said she, "bless the Lord ! Lord, make me patient to suffer all thy will." Then, addressing me again, she said, "All I hold dear in the world I leave behind me. But you will get to heaven if you do your duty. My poor body suffers much ; but the sufferings of the present time are not worthy to be compared with the glory that shall be revealed. The Lord is my shepherd—I shall not want. I am willing to suffer, and even to die, that I may reign with him." My sensibilities were much excited ; observing which, she looked at me with earnestness, and putting her hand upon me, said, "You must not weep for me : weep for yourself and the children. I thought in health, if I should be called to part with my family, I should weep my life away : but it is strange ! I have no tears to shed. The Lord has wiped all tears from my eyes."

Her mother, who resided at a considerable distance, just now arrived, in time to witness the triumphs of her dying child.—When her mother came into the room, she clasped her in her arms, and said, "Mother, I am glad to see you. I am happy. I am going to glory." The feelings of all were much overcome, and every heart was full of grief but her own ; when, looking up, she said, "Mother, you have been a good and a kind mother to me. I am now going to heaven, and I leave behind me three poor little children, whom I now commit to your care. Never suffer them to go to bed at night, nor rise in the morning, without saying their prayers. Teach them that there is a God ; teach them piety ; teach them religion and goodness, that while they gain knowledge they may obtain grace."

Her eldest child, not being at home, at her request was now sent for, and being brought into the room, such was her triumph

that she was not moved in the least, but charged her little daughter to mind her father and grandmother, saying, "Lucy, I am going away, to leave you for ever."

She seemed to be waiting to go,—and with great composure she often examined her pulse to see how fast the current of life was ebbing. She said, "I shall soon be gone. I must improve the moments that remain." She began by addressing herself to her mother, saying, "Mother, I expect to meet you in heaven: Pa, too. Tell my sisters and brothers I expect to meet them in glory. Tell the rest of the family they have a heaven to gain, and a hell to shun."

After this she addressed an exhortation to every one present; and oh! with what words of fire and feeling did she exhort some of her unconverted acquaintances to seek religion and prepare for death. To a Mrs. K. she said, "I expect soon to meet you in glory." To a Mrs. H., "I shall stand on the other side of Jordan, and hail and welcome you there;" and to many others present she expressed the like confidence of shortly finding them safely arrived in the kingdom of glory,—adding, "I shall soon be with holy angels, with the great and good God, with the holy and blessed Redeemer!—Come, Lord Jesus! come quickly!—Glory! glory! glory!"

The infant, after struggling a few hours, yielded to death, of which I informed the expiring mother; upon which, with a look indescribable, she said, "The Lord is dividing the family between you and himself:"—and when the child was brought into the room, she said, "Well, you are gone a little before me; but I will carry you on my arm to the grave."

We now perceived that the wheels of life must soon stand still;—and, such was her composure and triumph, the thought entered her mind, "Can it be real?"—and, turning to me, she said, "Have you faith that my enjoyments are genuine?" I said "Yes. I have no doubt: have you?" "No." She now, after embracing me, bid me farewell,—saying, "It is hard to part.—I wish I could take you along with me!" Death was now evidently fast approaching. Her distress seemed for a few moments beyond description dreadful, and some exclamations of it, most appalling to her afflicted friends, she uttered,—upon which I asked, "Are you still clear?" "Yes, I am clear!"—and after the blood had ceased to circulate in the extremities, she lifted up her hands, and attentively looking at them a moment, said, "Little did I think in health that blue nails would look so beautiful on me!"

Her sight and hearing beginning to fail, she observed, "I cannot see the poor things of this world: but oh! what a light, what brilliancy do I behold!—more beautiful than any thing my eyes ever beheld!" She gave me the idea of a feast—the marriage of

the Lamb—and wished to know of me, and another present, if we did not see it. We now saw that the feeble taper of life was expiring: her breath became shorter and shorter, with occasional intermissions, and lifting up her hand twice in token of victory, without a struggle she fell asleep in Jesus, on the 16th March, 1826, aged 29 years, 3 months, and 12 days.

MISCELLANEOUS.

AN ESSAY ON THE OBLIGATION OF FAMILY WORSHIP:

By Jacob Moore.—(Concluded from page 257.)

It would be easy to multiply arguments to prove that masters of families are under obligations to worship God in and with their families; but we presume that those already advanced are sufficient to produce conviction in the minds of all who are free from the shackles of prejudice, and disposed to serve God in all the means of religion. However, lest some should be disposed to cavil, it is proper that we should,

II. Answer some of the principal objections which have been urged against family worship.

Obj. 1. "We pray in secret, and that is sufficient."

Ans. It is not sufficient, as has already been shown: one duty cannot supersede nor supply the place of another. Family prayer is your duty as well as secret prayer; and if you would prosper in your spiritual concerns, you must perform them both. Secret prayer would be your duty if you had no family; yea, if you had no faculty of speech. It would then be your duty to send out your soul to God in ardent longings and holy aspirations. Why has God blessed you with families, and the faculty of speech, but that you might be capable of glorifying him with your families? Has not the Lord Jesus taught us to pray together, and in

conjunction, by saying, "Our Father, which art in heaven, give us this day our daily bread?" Have you any charity for your neighbour?—any love and pity for the souls of your children and servants?—and will you not take them along with you to the throne of grace? If you draw near to God in secret, and enjoy communion and fellowship with him there, will you not invite them to surround the family altar with you, and partake of the same heavenly blessings?

Obj. 2. "We have not gifts to pray before others."

Ans. The great Hearer of prayer does not look at gifts, as we do: he looks at the heart. If you draw near to him with a humble and broken spirit, and can utter but two or three words or broken sentences, he will accept of you, and answer your supplications. He delights in sincerity of heart rather than eloquent words and expressions. Therefore urge not your want of gifts, as an excuse for not praying in your families. If you have but one talent, use that, and it will increase. Do as well as you can, and God will help you to do better. You can say with the disciples, "Lord, teach us to pray." Say the Lord's prayer, if you can say no more,—

and if you do it in sincerity, more shall be given.

Use those helps to prayer which God has afforded. Make yourselves acquainted with the Scriptures ; frequently read the Psalms, particularly the 25th, 86th, and 119th, where you will find a great variety of expressions and petitions proper to be used in prayer. Adopt these words, which the Holy Ghost teaches, for they are the most acceptable words. Study the ten commandments ; consider their extent and meaning ; and diligently mark the injunctions and prohibitions which they contain. Study also the Lord's prayer, and the import of the several petitions contained in it. This is a most comprehensive prayer, and every petition contains many others. Meditate upon the attributes and works of God. Consider especially the stupendous work of man's redemption—the covenant of grace, the glorious Mediator, his offices, sufferings, death, resurrection, ascension, and intercession, and you will not be barren nor unfruitful in suitable matter for prayer. Then endeavour to become acquainted with yourselves, your hearts, and lives. Consider your state and circumstances, and the state and condition of your families ; the providence of God towards you ; the vanity and inconstancy of all earthly things ; the frailty of human nature ; the brevity of life, and the certainty of death, judgment, heaven, and hell : and besides, if, when you pray, you would always keep in mind your sins, your miseries, your wants, and your mercies, they would afford you an inexhaustible fountain of matter for prayer : and if your minds be suitably impressed with these, you will seldom be at a loss for proper words and expressions. You have many sins,

both of omission and commission, to confess and deplore ; many miseries to complain of, and seek deliverance from ; many wants, both temporal and spiritual, to seek to have supplied ; and many mercies to return thanksgiving and praise to God for.

Obj. 3. "We have not confidence to pray before others."

Ans. Perhaps the time has been when you were not ashamed to swear, get drunk, break the sabbath, and serve the devil before your families ;—and why should you be ashamed to serve God before them ? This frivolous objection will be of no avail in the day of judgment : for Christ saith,—
"Whosoever shall be ashamed of me and my word, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." None pretend to make such excuses in matters relating to the body. When you are sick, you can tell your case to the physician ; and if you were drowning, you would call aloud for help : and when your families are ready to perish in their sins, will you not make known their case to God, and cry with the disciples, "Lord, save us, or else we perish ?" Our necessities are pressing, and our expectations are great ; and there is no reason why we should be ashamed to pray before others.—Everlasting life, and deliverance from hell, are worth seeking ; and we should not be satisfied to do less for the salvation of our immortal souls than men do for the welfare of their poor dying bodies.

Obj. 4. "Our business and employments are so pressing and urgent, that we have no time for family worship."

Ans. The worship of God is the most important business in the

world, and ought to have the precedence of all other business.—“Seek first the kingdom of God and his righteousness,” and then attend to your worldly concerns; “and all these things that ye have need of, shall be added.” You had better want time for eating, for sleeping, or any other business or employment, than for the service and worship of God. He in his providence may soon cast greater hinderances in the way of your worldly business than family worship. He may send diseases and death into your families; and when they come, they will not be put off by urging that your business does not afford you time to be sick and die: and as you must be sick and die, whether you will or not, will you not find time to pray with your families, in order to prepare for sickness and death? Perhaps, if you were more diligent in your family devotions, you would have less sickness and fewer perplexities. Family prayer will not hinder your worldly pursuits, but will procure a blessing upon your labour and employments. All your success depends upon the blessing and providence of God: if he vouchsafe not his blessing, all your labour will be in vain. It has been remarked by men of observation, that those who are most diligent and uniform in the practice of their family devotions, are usually the most successful and prosperous in their worldly and secular affairs.

In the name, then, of the great God, who is the founder and instructor of families,—the God of all the families of Israel, and the God of whom the whole family in heaven and earth is named; and in the name of Jesus Christ, in whom alone all the families of the earth can be blest, I beseech you to honour and

acknowledge the Creator and Redeemer of the world in your families. Erect unto him a family altar, and dedicate your hearts to be temples of the Holy Ghost, and your houses to be temples for the worship of God.

III. We should consider the several parts of which family worship should consist, and the attitudes in which it should be performed.

1. The several parts of family devotion are reading and expounding the Scriptures, singing psalms and hymns of praise to God, and offering up vocal and audible prayer, consisting of adoration, confession, intercession, &c. As the Israelites were commanded to teach the words of the law to their children, when sitting in their houses, and on all occasions,* so Christian masters of families should teach their children the words of the gospel, by reading and explaining to them the Holy Scriptures.—Jesus Christ and his disciples, and many pious persons in different ages of the world, sung praises to God in their families; and all Christians should imitate their example: and as the light of nature and the voice of inspiration enforce upon us the obligation of family prayer, we should therefore draw near to God, in order to adore him for his goodness, to confess our sinfulness, and plead forgiveness for our transgressions.

2. The attitudes in which family worship should be performed. *Sitting* appears to be the most natural and becoming posture for reading in the family. Under some circumstances, however, it may be proper to stand. *Standing* appears to be the most natural and convenient attitude for singing; but we know not that there are any serious

* Deut. vi, 7.

objections to a sitting posture when circumstances require it. *Kneeling* we conceive to be not only the most natural and becoming attitude for prayer in the family, and prayer on all occasions, but we think it is also the most Scriptural. Indeed, we think that kneeling and prostration were the only attitudes in which God's ancient people presented themselves before him. It seems to have been Daniel's habitual practice to *kneel* upon his *knees* three times a day, in prayer before his God.* Ezra fell upon his *knees*, and spread his hands before the Lord God.† Stephen *kneeled down*, and cried with a loud voice, "Lord, lay not this sin to their charge."‡ It appears also to have been Paul's practice to *kneel down* when he prayed:§ and the Lord Jesus himself, when he had withdrawn from his disciples, *kneeled down*, and prayed.|| It is true that these instances of kneeling, and many more to which we might refer, apply to the attitude of prayer in general; but so far as they prove kneeling to be the proper attitude for prayer in general, so far they prove it to be most proper for family prayer in particular. This point has already been ably and successfully treated;¶ we shall therefore not enlarge upon it: but it is proper that we should,

IV. Subjoin one or two additional motives for the diligent and uniform practice of family worship. We call them *additional*, because several of the considerations already advanced should operate as motives to influence us to discharge this great duty.

1. Family worship is the means of procuring family blessings. If you desire that God should build your houses, bless your substance,

give you success in your business, and dwell in your families, then set up family worship: and if you do, you may expect family protection also; for while your families are lodged under the shadow of the Almighty, "you need not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." The God of praying families neither slumbers nor sleeps; and he not only preserves them amidst the evils common to others, but sometimes makes a visible distinction between them and others. I recollect to have read of a little town in some part of Europe, consisting of about ninety houses, which was all destroyed by an earthquake, except the half of one house, where the master of it, with his family, were at that time on their knees at family prayer.

Family worship is a means of securing family provision:—your bread shall be given you, and your water shall be sure. God feeds the ravens when they cry to him; and how much more will he feed those families that cry to him, "Lord, give us this day our daily bread?" Family prayer imparts to heads of families a dignity and an authority which they could not maintain without it; and they acquire such obedience, respect, and reverence, as they could not gain by any other means. It is a little image of Christ and the church, to see a man going before his family to the mercy seat, and officiating as the family priest, in offering up on the family altar gifts and sacrifices of praise to God for his mercies, confessions for sins, and supplications for pardon. Such a pa-

* Dan. vi, 10. † Ezra ix, 5. ‡ Acts vii, 60. § Acts xx, 36; xxi, 5. Eph. iii, 14.
|| Luke xxii, 41. ¶ See Methodist Mag. vol. viii, p. 381.

rent will be loved and revered, and such a master honoured and obeyed.

2. Family worship is a most important means of promoting religion, and the interests of nations and churches. If every man would begin with his own family, and reform and plant religion in it, what happy neighbourhoods, churches, and nations, should we have! The devil and sin cannot dwell contentedly where family devotion is kept up: therefore, if you would banish from your neighbourhood cursing, swearing, drunkenness, and sabbath breaking, begin with your own families, and revive the spirit and practice of piety there. Your example will be likely to influence your neighbours; it will excite your children and servants to pray in secret; and when they come to have families of their own, they will be likely to do as you have done;—and thus you will be the instruments of handing religion down to succeeding generations, and entailing blessings upon them, according to the promise of God. If family worship were established and practised in all the families of those who bear the Christian title, vice and immorality would soon hide their gloomy faces, the interests of vital piety would be continually on the advance, and the people would flock to the standard of the cross as doves to their windows, until the dominion of the gospel should extend from sea to sea, and from the rivers to the ends

of the earth. Religion, peace, and prosperity, would prevail throughout the five zones of the world: the knowledge of God would fill the whole earth, as the waters cover the sea; and the Redeemer would come down to tabernacle among men.

Moreover, the blessings of family worship will not be circumscribed by the short duration of the present world: they shall extend to the permanent and durable ages of eternity. Then those families who have repented together, prayed together, suffered together, and served God together in this world, shall be glorified together in heaven. Their worship shall be perpetual and without intermission, consisting, not of repentance, prayer, &c, but of praises and adorations to God. Heads of families who sustained and fulfilled the offices of governors, protectors, and intercessors in their families here, shall be crowned with their families above, and be constituted kings and priests to God for ever. Then all the praying families of the earth, in conjunction with the angels, shall constitute but one great family, in which God shall be the Father and Head, Jesus Christ the elder brother, saints the children and heirs, and angels the servants. This heavenly family shall never be invaded by sickness, nor dissolved by death, but shall subsist under the influence of the most endearing relations, and amidst the most inconceivable harmony and blessedness for ever. Amen.

For the Methodist Magazine.

RECOLLECTIONS SOME THIRTY YEARS SINCE.

A JUDGE AS HE SHOULD BE.—NO. III.

Reflections.—How strong, how permanent are the impressions of love, friendship, veneration, manly youth! When desire is felt for the first time—when the feelings of the young heart are arrested by love, friendship, veneration, majesty, characters are written there never to be effaced while the pulse

of life shall beat. Objects and circumstances in the walks of age may fade from the memory, or be passed unheeded, whilst the gay, the vivid, the solemn scenes of early life remain unchanged.

What are the honours of this world? Like the acclamations of a rabble they shout hosanna! and straightway crucify. What are the riches of this world? A heap of shining dross, that moulders and vanishes in the using. What are the pleasures of this world? Counterfeit delights—a thrill of ecstasy felt for a moment—'tis gone, and leaves an aching void.

Men are bound by natural obligation to perform duties, rather than enjoy pleasures. All are required to do good, the neglect or omission of which, if it does not destroy, will very much diminish the happiness that might otherwise be enjoyed. 'To whom much is given, much is required,' is the dictum of eternal truth; and the higher the station, and greater the number of talents bestowed, the greater and more honourable the reward upon the faithful improvement thereof, and more fearful and deeper the condemnation of the faithless and slothful.

It is the duty of every man to contribute his mite to assist in suppressing vice and immorality, breaking up the foundations of sin, and bringing the empire of Satan to an end. It is the duty of all men "to be workers together with God" in establishing truth and righteousness upon imperishable foundations, and bringing about that happy time when wickedness and profanity shall be hooted from society, and all become the meek and humble followers of the Redeemer.

The judges of our courts of law have much power to do good. Enlightened by science, stationed in dignity and honour, and armed with

authority, they have power to bestow a just recompense of reward upon all, encouraging and assisting the righteous, and terrifying and punishing the wicked. If they would act the character of *Christian judges*, they would suffer no opportunity to slip in persuading, admonishing, and reproving criminals brought before them, "to cease to do evil, and learn to do well"—to turn from their sinful ways by sincere repentance, that God might have mercy upon them before his mercy should be clean gone for ever. In being instruments in the hands of a merciful and gracious God, of saving one outcast from perdition, how great the happiness, and how brilliant the crown, the JUDGE of all the earth will bestow as the reward of their faith and love! Every good man will devoutly pray that such may be the judges of the American bench!

Narrative continued.—On the day succeeding the trial and conviction of the mariners before mentioned, Judge Patterson had the prisoners brought to the bar, to receive the sentence of the law. The court-house was crowded with spectators. The writer of these recollections was present, and so seated as to have a full view of the assembly. The countenance of the judge, at all times serious, was upon this occasion solemn. He directed the marshal to make proclamation to the crowded assembly "to keep silence while judgment of death was passing upon the prisoners at the bar, under pain of instant imprisonment." There was indeed no necessity for such order, for such was the solemn and almost unearthly voice of the judge, that the people became as statues—the stillness of the grave was there—the people scarcely seemed to breathe. Judgment of death was passed upon the prisoners in the usual solemn form.

After a pause of a few minutes, the judge addressed himself to the prisoners, and observed, that after having pronounced the sentence of the law upon them for their crimes, the duties of the court were concluded. But when he saw before him four of his fellow men whose days were numbered—who had to expiate the broken law by an ignominious death—who were swiftly hastening to the bar of Eternal Justice—and dying unprepared must die for ever—he felt and knew it to be his duty to warn them in the bowels of Christian mercy, to prepare for that dread eternity to which in a few days they must go. The judge then proceeded to show the terrific and damning nature of sin, how it destroys soul and body—lays waste the fairest prospects of life—makes war against the happiness of man—defaces the moral image of God—and sinks the miserable sinner deeper and deeper into guilt, until there was no remedy. He then described, with awful sublimity, the justice of God—how his anger burns after impenitent sinners to the lowest hell—that their unrepented sins, like so many millstones, would sink their wretched souls into remediless horror and despair.

While the Judge in the language of eternity was thus describing sin and its dreadful consequences, the prisoners trembled exceedingly, the people felt and looked as if the fury of Divine Justice was ready to burst upon them in an overwhelming flood.

The judge spoke of Christ crucified for sinners—how he left the bosom of his Father—came into this world, and assumed the form of man; magnified the law of God, and made it honourable; lived a life of obedience to its divine precepts; shed his blood and gave up his life, that sinners might live for ever; arose from the dead as the first fruits of his everlasting gospel, and ascended into heaven to prepare a place for his followers. He spoke to the prisoners of a present salvation, *now to be sought and found*, to morrow might be too late for ever. The judge then concluded in a strain of impassioned and persuasive eloquence (not here to be imitated) to exhort the prisoners to fly to the arms of mercy; that the avenger of blood was in pursuit, and ready to seize and plunge them into irretrievable ruin; he pointed to the cross of Christ, and intreated them by the mercy of God to believe in him and they should be saved.

Tears streamed from the eyes of the judge; the prisoners were melted down; there was not a dry eye in the assembly.

The judge closed this solemn scene with prayer, that God in Christ would convert and prepare the prisoners for death, and that like the dying believing thief upon the cross, they should be with him in paradise!

May God of his infinite mercy give us more such judges!

Natchez, August 23, 1824.

H. T.

AN ACCOUNT OF WILLIAM TYNDALE,

And his Biblical labours,

Extracted from the History of the Reformation of the Church of England, by the Rev. Henry Soames, Rector of Shelby, in Essex, England.

“WILLIAM TYNDALE was born on the borders of Wales, and studied in both the English Universities. Before he left the precincts of these learned societies, he became much addicted to biblical

researches, and he had laboured with some success to introduce a similar taste among his fellow students. On his removal from college, he became tutor in a gentleman's family; in which situation he disgusted some of the dignified Clergymen who visited at his patron's house, by his commendations of Luther and Erasmus, and by his alacrity in defending the arguments of these celebrated men. As Tyndale had begun to print as well as argue on this side of the question, he found, after a short time, that he must leave his situation, unless he would make up his mind to face a prosecution for heresy. Being desirous of not incurring this danger unnecessarily, he withdrew from the country, in the hope that his learning would obtain for him a situation in the family of Tunstall, then Bishop of London, a personage justly famed for his accomplishments and liberality. However, when Tyndale arrived in the metropolis, he found that the Prelate, upon whom he had calculated as a new patron, had already so many dependants that he could not find room for another. Fortunately this disappointment was more than compensated to the destitute scholar, by the liberality of Henry Monmouth, an opulent merchant and alderman of London. Monmouth had imbibed the doctrine of Luther, and he generously assigned to Tyndale a pension of ten pounds per annum, for the purpose of enabling him to reside on the continent, and there to pursue his labours for the benefit of England. Being thus provided with a decent maintenance, the pious Englishman first proceeded to Saxony, where he had the satisfaction of conversing with Luther. He afterwards took up his abode at Antwerp, and in

that great commercial city, he occupied himself in translating the New Testament. Of this important work 1500 copies were printed at Antwerp, anonymously, in the year 1526. The volume was no sooner published than it found its way into England, where it occasioned no little disgust and uneasiness among the Clergy. It, however, soon became manifest that the circulation of the work could not be wholly prevented; since the commercial intercourse between England and the Netherlands afforded innumerable facilities for its importation, and the people were not easily convinced that God's revealed word was unsuited for the reading of his rational creatures. Under these difficulties, Bishop Tunstall thought that the best way to prevent the obnoxious books from finding an entrance into all parts of the land, would be by destroying every copy of the work that should fall in his way.

"An opportunity of effecting this destruction upon a large scale presented itself to him on one of his diplomatic journeys abroad, in the year 1529. The prelate, being at Antwerp, sent for Austin Packington, an English merchant there, who was a secret favourer of Tyndale. In the course of conversation, Packington was sounded by the Bishop as to the best means of procuring all the copies of the New Testament which remained unsold. Nothing could be more desirable to the meritorious translator than to turn his books into money immediately, since he was very much straitened in his circumstances, and wholly unable to print a corrected edition of his work, while the former impression continued upon his hands. The English merchant, being well

aware of Tyndale's condition and intentions, readily entered into Tunstall's scheme, and said that he could easily procure all the unsold Testaments, if his Lordship would find the money wherewith to pay for them. The Bishop, delighted to hear this, replied in the following words: 'Gentle master Packington, do your diligence and get the books. I will pay you for them with all my heart. They are erroneous and naughty: therefore, I surely intend to destroy them all, by having them burnt at Paul's Cross.' After hearing this, the trader took his leave. He then made the best of his way to Tyndale, whom he thus addressed: 'William, I know thou art a poor man, and hast a heap of New Testaments and books by thee, for the which thou hast both endangered thy friends and beggared thyself. However, I have now gotten thee a merchant, who, with ready money, shall despatch thee of all that thou hast, if thou thinkest it so profitable for thyself.' 'Pray,' said Tyndale, 'who is the merchant?' 'The Bishop of London,' was the answer. 'O, that is because he will burn them,' rejoined Tyndale. 'Yea, marry,' was Packingham's answer. 'Well, be it so,' said the translator: 'I am the gladder; for these two benefits shall come thereby. I shall get money of him for these books to bring myself out of debt, and the whole world shall cry out upon the burning of God's word. As for the overplus that shall remain to me after the settlement of my accounts, it shall make me the more studious to correct the said New Testament, and so newly to imprint the same again. And, I trust, the second will much more like you than ever did the first.' It was not long after this, before the

books were delivered to Tunstall, and the price of them to Tyndale; who heartily thanked his mercantile friend for having thus contrived to relieve his present necessities, and to furnish him with the means of bringing out a more perfect edition of his useful work. While he was labouring to effect this, the Bishop arrived in England; where he did not fail to amaze the Londoners by publicly committing to the flames his Antwerp purchase. Few things could be more injurious to the Romish cause than this indecent exhibition. The people were disgusted when they saw the volumes containing God's undoubted words subjected to this ignominious treatment; and the impression which it made upon their minds naturally was, that no man acquainted with Scripture could give credence to the established religion.

"While this opinion was fast gaining ground in England, Tyndale industriously employed his time in his retreat at Antwerp, in preparing a new version of the Testament, such a one as might be a more perfect portrait of the original than that which he had recently published. He was, especially for the age in which he lived, well qualified for the task; since, in addition to the learning then in vogue, he had acquired a knowledge of the Greek language. He was now determined upon the production of such a translation as would defy the objections of any fair and learned critic. He therefore proceeded in his task in a very leisurely manner. As, however, the impatience of the English public for a sight of his translation had been violently excited by the Bishop of London's injudicious conduct, some enterprising Hollanders began to speculate upon the

returns likely to be realized by a new impression of that very work which the English Clergy had been so anxious to decry. Accordingly a Dutch Edition of Tyndale's Testament was printed in the year 1527. Five thousand copies of it were struck off, and, to use the words of an ancient writer, these books came over into England 'thick and threefold.' The Dutchmen were, of course, delighted with the success of their speculation. They undertook two more editions successively, and it appeared that the English market was even yet not overstocked. The Clergy were astounded at the wide dissemination of a book which they so much dreaded. Tunstall appears to have thought that Packington had only furnished him with a portion of the copies on hand. He therefore sent for that merchant, and required him to explain how it happened that, in spite of his purchase, England was deluged with New Testaments. The trader's answer was: 'My Lord, the types yet remain; your Lordship had better buy them up.' But the Bishop had been somewhat enlightened by the event of his proceeding at Antwerp. He smiled, and after merely saying, 'Well, Packington, well,' his visitor was dismissed. Still, however, the men in power were not cured of their folly, indecent as it was, and abortive as they had found it. A strict search was made for those who ventured to import the obnoxious books, and some of the individuals thus engaged were detected. These men were paraded through the streets of London on horseback, with their faces towards the animals' tails, and with a string of

English Testaments fastened about their necks. After being thus exhibited to the gaze of the populace, they were conducted to a fire, blazing in some public place, into which they were compelled to throw the hated volumes. Sir Thomas More was now entrusted with the seals, and he thought that some way to prevent the farther importation of Tyndale's books might be devised, if the translator's principal English friend could be discovered. The Chancellor hoped to make this discovery by means of George Constantine, who had been taken into custody upon a charge of heresy, and who was known as an associate of the English refugees in Flanders. To this prisoner More thus addressed himself: 'Constantine, I would have thee be plain with me in one thing that I will ask, and I promise thee I will show thee favour in all other things whereof thou art accused. There is beyond the sea, Tyndale, Joye, and a great many of you. I know they cannot live without help. There be some that help and succour them with money, and thou, being one of them, hadst thy part thereof, and therefore knowest from whence it came. I pray thee, tell me who be they that help them thus?' The following was Constantine's reply: 'My Lord, I will tell you truly: it is the Bishop of London that hath holpen us; for he hath bestowed among us a great deal of money upon New Testaments, to burn them; and that hath been, and yet is, our only succour and comfort.' 'Now, by my truth,' said More, 'I think even the same, for so much I told the Bishop before he went about it.'"—Vol. i, pp. 504—512.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

ADDRESS OF THE REV. WILLIAM M. WILLETT,

Delivered at the last Anniversary of the Young Men's Missionary Society of New-York.

Resolved,—That the success of our Missionaries, upon the different stations, and especially among the Indian Tribes, call for gratitude to God, and increased exertions in the Missionary cause.

THAT the exertions of the Methodist Missionary Societies have been crowned with no small degree of success, considering their means and the extent of their operations, the Report read this night gives us ample proof. The facts there stated, though but a small part of what might be given, furnish hearty cause for gratitude to the Supreme Ruler and Director of events, while at the same time they are admirably calculated to stimulate us to "increased exertions in the Missionary cause."

The Report gave us a sad and deplorable picture of the original condition of the tribes, their drunkenness, their sottishness, their ignorance and contentions: but through the Gospel the scene has been changed. Mark their conduct, for instance, when they came to receive their yearly instalments from the British government. Instead of riot and broils, they pitched their tent in a retired spot, dwelt together in peace as brethren, and united in devotional exercises.

This single fact, at least, shows us the radical moraleffects produced—the change of outward conduct, from a course of low, destructive, vicious habits, to a steady, exemplary daily walk. To what an height of moral and religious elevation does it at once show the Indian may be raised! no longer the melancholy prey of his own disorderly passions—no longer a brute under the garb of an intelligent being—his happiness is increased; (and is not an Indian as susceptible of happiness as we ourselves?) and his mind rises to its own native level. It asserts, it proves, it vindicates, it establishes its intellectual pre-eminence, thus figuring out its immortal and high destiny. Thus, through the simple means of the preaching of the cross, through your Missionaries, a change is taking place in the sentiments, views, and feelings, and pursuits of the Indians, no less astonishing than beneficial.

Is there not another sight which excites kindred emotions in the bosom of the friend of religion and knowledge? There is. It is that humble roof which

rises in the midst of the wilderness. We mean the Missionary school-house. The Report tells us there are sixty scholars in one of the Mission Schools. And when we recollect that unless that humble building had been reared in so wild a spot, and among so rude a people, every one likely of the whole number would have lived and died in utter ignorance, who can tell the benefits which may result from its establishment! Now early initiated into a mode of life different from that of their fathers, cherishing a taste for knowledge, fashioning their principles according to the principles of the Gospel—love for revenge—unity for discord—prayer and praise for the war-whoop and the death yell, the moral and religious result, in connexion with the spread of general knowledge, are likely to prove incalculable.

Does not the mere narrative of such facts warm our hearts with a genuine Christian benevolence, and excite within us a degree of holy ardour? Is it not a spontaneous sentiment, let us arise and help them? Who are they whose hearts are so cold, so skeptical, as to object to the efforts which are now making on the principle, that if they fear God, and work righteousness, according to the light they have, they shall be saved? On the same principle, what need was there of the Holy Ghost separating Saul and Barnabas to preach to the Gentiles? The Indian, whose wig-wam is in the wilderness around us, is as ignorant of the true God and his Son Jesus Christ, as was the Gentile. Indeed, on the same principle, what need was there of the Christian revelation, or in fact of any revelation at all? But such a revelation the moral condition of man required. Such has been given; and the Indian stands in as much need of it as we ever did, or do now at this day. If in a natural sense they need the same sun to warm and enlighten them, so in a spiritual, without this sun, their region is as the shadow of death, and cold, and dreary, and comfortless, are their views of a future state. If, in a natural sense, they need the same showers to refresh their earth, and ripen their grain, so in a spiritual. O, sir, the doctrines of salvation can sustain and comfort them as well as us; and throw a gleam of heavenly sunshine upon their pallid countenances, as the spirit is de-

parting. Could that single Indian chief-tain who pitched his tent near the mission house on Grand river, stand in this place, and describe the happy and salutary change produced in his soul through the gospel preached by your humble, zealous, self-denying, indefatigable missionaries, how soon would your hearts melt! I see the warrior:—no longer the glare of revenge in his eye; no longer the face distorted with fierce and malignant and uncontrollable passions. The whole expression is changed. The eye is mild as the dawning of the morning: benevolence is depicted in every lineament of his countenance: his whole demeanour is modest, serious, kind, upright; and his heart is overflowing with love to that Saviour who “loved him and gave himself for him.”

With a thousand similar instances to

encourage us,—to show the goodness of our cause and the utility of properly conducted missions,—let us, Mr. Chairman, let us, brethren, continue to send the Indian tribes the gospel of God our Saviour. It is with this intention we address you to night. We wish,—warmly, sincerely wish,—to excite within you a feeling of sympathy, and awaken a spirit of liberality towards the wandering tribes of the wilderness. Indeed this is a duty we owe our God; it is a duty we owe ourselves; it is a duty we owe to the Indian tribes; it is a duty we owe our country; it is an imperious duty we owe to the cause of humanity and religion, to send the Indians the gospel, to save the remnant of the fading tribes, and promote their true interests. Let us then, by our liberality this night, show that we are sensible of the nature of our obligations!

ADDRESS BY DR. J. L. PHELPS,

On seconding the motion to adopt and print the Report.

MR. PRESIDENT,—In rising to second the resolution for printing the Report which has been laid before you this evening, I feel impelled by no common emotions, to make a few remarks, in reference especially to that part of it which relates to our late, lamented, and worthy president, the Rev. John Summerfield. And I feel more particularly disposed to improve the present opportunity, inasmuch as it is the last time that this Society, in its official capacity, can, with equal propriety, revert to this subject; a subject, sir, which, it must be confessed, awakens in my mind feelings of the most pungent and personal nature; a subject that comes home to my bosom, and leads me involuntarily to adore that God, who, in his merciful providence, has made that pious, devoted, and good man, whose loss we deplore, and whose many excellencies we would hold in lasting veneration, the instrument in his hands of awakening the conscience, enlightening the understanding, and convincing the judgment of him who addresses you, and, as he would humbly trust, of bringing him from darkness to light, and from the power of Satan unto God. And, sir, it is a coincidence that affords me no little pleasure, to announce to you, that on this platform, erected for the celebration of this anniversary, there is another* of your speakers, and had it not been for bodily indisposition, there would have been still a third,† who, in the good providence of God, trace their con-

version to the same instrumentality; both of whom, constrained by the powerful operation of the Holy Ghost, and the zeal they feel for the souls of lost men, have taken upon them the ministry of the word of reconciliation, and gone forth with their lives in their hands, to contend with principalities and powers, and spiritual wickedness in high places, to preach the gospel of the kingdom, and repentance unto Israel. May a double portion of the energies of the Divine Spirit which influenced the soul of our departed Summerfield, like the mantle of a departed Elijah, descend upon them,—that they, like him, may prove themselves workmen that need not to be ashamed, rightly dividing the word of truth, and manifesting in their labours the power of God, and the wisdom of God, in the conversion of precious souls.

But, sir, there are other and higher motives than those of a mere personal nature, that urge me to raise my feeble voice on this occasion, and advocate the printing of the document before you: and the only one that I shall avail myself of the opportunity of presenting to your notice at this time, is that of holding up, as worthy of our imitation, so bright and memorable an example in the annals of this Society, for the promotion of its future operations, and the cause of Christ in the world. And here it would afford me unspeakable satisfaction, were I able, in an adequate manner, to portray to you, sir, and this attentive assembly, the excellencies of the cha-

* Rev. William M. Willett, New-York.

† Rev. Thomas Sergeant, Philadelphia.

racter of John Summerfield. And although I shall shrink from this duty, it affords me some relief, when I consider that this is rendered the less necessary, because of the short time elapsed since, by the influence of his presence, infusing life and vigour into the operations of our Society; by his youth, the unaffected simplicity of his manner, the sweet melody of his voice, the irresistible force of his eloquence, and the sanctity of his demeanour, he has left an impression, incomparably more lasting than could be done by the most laboured attempt of your speaker on this occasion. Sir, when we bring to mind his labour of love and piety among us; that the sanction of his approbation and support was a sure presage of the success of the cause which he espoused; when we consider how much the interests and prosperity of our Society have been promoted by his

counsel and his labours, our minds derive no small degree of pleasure in retrospect- ing the past, as well as encouragement to future perseverance in our exertions in that blessed cause in which he was so pre-eminently crowned with success.— Feeling deeply impressed with these sentiments, although the Society has been called of late to lament the loss of the personal presence of a Summerfield and a Dusenbury; yet, influenced by their example, we would humbly trust, that the same merciful Providence, which has been so propitious to us in times past, will still continue to smile upon our exertions, guide our destinies, and finally, when we have finished our toils on earth, bring us into the haven of everlasting repose, through Jesus Christ our Lord.—With these remarks I most cordially second the resolution under consideration.

THIRD ANNUAL REPORT OF THE ALBANY FEMALE MISSIONARY SOCIETY,
Auxiliary to the Missionary Society of the Methodist Episcopal Church.

THE year having rolled around, and wafted another twelve months from our precarious lives, the managers of this Society are reminded that duty calls upon them to lay before their benevolent patrons a report of their success, and the present situation of the missionary cause, to which they are connected.

Having the year past experienced embarrassments from various sources, and thereby fearing that as a society we should fall by the hand of our enemies, our progress has been somewhat retarded, and our hopes not wholly realized. Upon a review, however, we are grateful for the support which the Society has received; and still trusting, as we have ever done, to the smiles of an all-directing Providence, and confidently believing he can cause small means to answer important ends, we with pleasure submit the report to our friends.

Last year, immediately after the anniversary, we transmitted to the parent society in New-York, \$74 02½.

The number of our annual subscribers at present is forty-three. Perhaps some will be surprised at learning our number has decreased during the present year.— Although we have had some additions, many who commenced this labour of love with us, have from different reasons left us alone to “remember the stranger.”

The subscriptions which have been received amount to \$43 50: Donations, \$9 25. Notwithstanding our donations have been few compared with last year, yet we would particularly notice those from our coloured friends, and say that the

smallest offering given, accompanied with Christian charity, and a desire to extend the Redeemer's kingdom, will be noticed with approbation by the Almighty, the God of missions.

From a collection taken up in the Methodist church, April 23d, at which time the Rev. Mr. Bowen preached a sermon in behalf of the society, the treasurer received \$11 78.

The whole amount of money received the past year is \$63 51; which will be transmitted as soon as practicable to the parent institution, agreeably to the ninth article in our constitution.

As we have daily before us intelligence upon the subject which we are this evening assembled to promote, little appears necessary for us to add, as an encouragement to perseverance and extra exertions in the missionary cause. Long ere this we have been convinced of its utility and happy consequences. To learn that the once unenlightened Indian is now taught, through the medium of the missionary, the road to true happiness; to view him lisping the praises of Emanuel, and anticipating the day when heaven will be the home of both converted Indians and white men, is sufficient encouragement for activity in this sacred cause. Let us, when enjoying the heart-cheering sound of the gospel, remember those who were born in less favoured climes, and with warm hearts and liberal hands encourage those who are willing to sacrifice ease to do them good.

In behalf of the board of managers,
MARY ANN FARNAM, *Rec. Sec.*

Albany, May 3, 1826.

OBSERVATIONS ON THE MISSION AND STATE OF INDIAN SOCIETY
AT UPPER SANDUSKY.

BEING requested by the Rev. James M'Mahan to attend a campmeeting on Sandusky circuit, I sat out for that purpose; but on arriving at Upper Sandusky I learned that the plan for a campmeeting had fallen through, and that there would only be a quarterly meeting. However disappointed in my first calculation, the arrangements gave me an opportunity of making some observations on the state of Indian society, and of the mission at Upper Sandusky: and having no wish but to communicate such information as the state of things will justify, and the friends (or even enemies) of Indian missions may justly claim as their due; I shall offer no other apology for the following sheets, which are submitted to your disposal, either to publish or suppress, as your wisdom sees best.

The State of the Church.

The sum total of all the Indians who have joined the church since the commencement of the mission, is 303; 28 of whom have been dropped or expelled, and 17 have died: which leaves 258 members in society. These are divided into ten classes, but it is calculated shortly to organize another among a party of Wyandots who live at a considerable distance from the mission. The classes are led by 13 leaders, who, with 4 exhorters and 5 stewards, form the Indian officary belonging to the quarterly conference. The missionaries are carefully instructing the members, both official and private, in all the doctrines and discipline of Methodism, in which many of them are becoming considerable proficient. It is said that the state of the church is more encouraging this season, than it has been at any former period since the commencement of the mission. Not only are many happily converted to God, and joining the church; but they are improving in the knowledge of the doctrines and discipline of Christianity. Forty persons have joined as members on trial, since our last annual conference. Among them is Sei-ount-o, a distinguished man, who was the high-priest of the savage party: he being convinced of the truth of Christianity, embraced it, and renounced the delusions of paganism.

I doubt whether the world produces any body of people who are more attentive to the duties of religion than these Indians. Regardless of the distance, the swamps, or rivers, these adopted children regularly attend the place and time of worship.

They watch over one another's moral conduct, with a strictness seldom found in our best societies. Every deviation from the path of rectitude is noticed, and they never give up the offender, until he is cured, or by his stubborn and sinful conduct he has forfeited his religious standing among them.

During my stay at the mission, I had an opportunity of witnessing the power of the gospel, on the approach of death, among this people. Sou-negh-tee-aub, an old Indian woman, being sick, brother Finley (who administers to their bodies as well as their souls) was sent for—and feeling disposed, I accompanied him. After travelling some miles, we arrived at the cabin. Upon entering we found the poor woman in the last stage of a putrid sore throat, stretched upon a wretched bed, with all the signs of poverty and distress; and an Indian woman, who waited on her as necessity required, was her only companion. On examination, brother Finley despaired of her life. Procuring an interpreter, he asked her if she loved God, and knew that God loved her? She answered, "Yes." He asked, "Have you peace in your mind?" She said, "Yes; my mind is perfectly at peace—there is no cloud—it is calm—it is all peace." Said he, "Are you afraid to die?" She said, "No; I have no fear of death." "If you do die," said he, "do you believe that the Lord Jesus will take you to himself?" She replied, "I have no doubt of it."—Brother Finley then pointing to me, said, "This is a preacher; do you wish him to pray with you?" She bowed her head, and said "Yes:" and while I addressed a throne of grace, she was distinctly heard engaged with God in prayer. Her disease now appeared every moment to gain upon her strength; it was with the utmost difficulty she could be understood; but her reason remained entire, and she manifested the utmost confidence in God. We retired from the bedside of this dying Indian woman, filled with a sense of the certainty of death, and the goodness of God. Oh, how little do the proud, and gay ones of the earth, know of the enjoyments which mingle with the tears that the Christian sheds over the couch of the dying saint! About an hour afterwards, she left the world, full of the hopes of immortal glory.

State of the School.

There are 67 children on the school list, 34 boys and 33 girls: 14 of the elder boys

are out on the circuits, under the care of the preachers, either living in their families, or in that of some respectable person, where they may acquire a more correct knowledge of the English language. At the mission are two school teachers, a man who teaches the boys, and a woman the girls. The boys and girls are taught in separate school rooms. Connected with literature, the boys are taught the common practice of agriculture; and the girls are trained up in all the branches of housewifery. Many of these children write an excellent hand, and read very well. The girls are quite handy in the kitchen, and other branches of housewifery, as much so as could be expected. Every morning and evening the children assemble in one room for prayer,—where all is solemnity and order. To see these little creatures on their knees, while the missionary is pouring out his petitions to God for their present and eternal welfare, is at once beautiful and instructive. The boys sleep in the school-house, and the girls in the mission-house.

Temporal Economy.

The kitchen and female economy is carried on by four hired girls, (under the direction of the missionary family,) who are employed in making, mending, washing, cooking, &c. The mission family, work hands, and children, all eat at one common table, at which all is order. By this plan there is a great saving in labour and victuals.

There are about 200 acres of land enclosed by a good fence, 100 of which is in pasture, and the other meadow and plough land. There are this season about 43 acres in corn, 15 in wheat, 5 in oats, 2 in early potatoes and garden, 16 in meadow, 10 in orchard, and the balance is unoccupied, except a spacious barn-yard. The farm is carried on by two hired hands, with the aid of the missionary and Indian boys, all of whom are under the immediate inspection and direction of the missionary. The stock belonging to the establishment is in a promising way, and bids fair, in a coming day, by good management, fully to furnish meat, milk, &c, for the establishment.

State of Indian Society.

During the last war circumstances led me, by personal observation, to form some acquaintance with the situation of this people. I visited some of the principal families of the nation. Their habitations were truly miserable retreats from the inclemency of the weather. A few poles tied together and covered with bark; or small logs, forming a little cabin, over which was laid some bark,—about and in

which hung parts of the slaughtered game, often in a state more fit for the dunghill than the dwelling of any human creature,—was the best and only habitation I discovered. Nor was agriculture in a better state among them. A few rods of ground enclosed with some poles and brush, formed the principal farms which fell under my observation, one or two cases excepted. But things now assume an appearance of improvement scarcely paralleled in the history of uncivilized men, in any period of the world. There are now many excellent hewed log-houses, with shingle roofs and brick chimneys; on entering which the visiter is often delighted with the cleanliness of the house and furniture. There are many farms of several acres each, handsomely enclosed with excellent rail fence, and well cultivated. The face of things in general wears an appearance of increasing industry, and attention to the business of civilized life. This spirit of improvement is not confined to the Christian party; the whole nation may be said to have caught the fire of emulation in some degree. Many of the females appear, both at home and abroad, with a neatness and cleanliness that would not disgrace either town or country ladies. Many, both of the men and women, have laid by the Indian dress, and assumed that of the whites. I may safely say, the most abject condition now found on the reservation may be compared, in many respects, with the best in 1813, without suffering by the comparison. It remains to inquire for the causes of this rapid movement towards the excellencies of civilization. What the general government may have contributed towards this happy improvement, I am not now prepared to say; but certain it is, that the government of Ohio, nor the inhabitants who surround them as neighbours, have much reason to look for the honour of this blessed work. No; we are indebted, under God, to some poor Methodist missionaries, who, regardless of their personal ease, have braved the difficulties, and brought forth an incontestible evidence to the world, that the gospel of Jesus will overcome, not only the dispositions of the soul, but the most stubborn habits of life. Yes, I say, we are indebted to these men for this reformation; who not only taught the poor bewildered Indians the way to God, but by their example taught them the way to live. To these men, under God, the praise is due: a praise more imperishable than the blood-won battles of Napoleon. A nation may be said to be born in a day: a nation rescued from the most degrading thralldom, by men only armed by the Spirit of

truth and righteousness. These men will soon go to their God; but they will live in the hearts of the good, while Sandusky waters a foot of Indian land. They are, and feel indebted, to the benevolence of many they have never seen, for the timely support afforded them in this great work. But that support is still needed, that the things already wrought may remain and increase, and that the gospel may run and be glorified. Let none feel discouraged, neither hastily conclude the work is all done. There is no cause of despondency, although there is much still to be done. Let ladies, whose virtue is the brightest ornament of their lives, remember how much more lovely the female character would appear, in foregoing the useless ornaments of fashion, to clothe the little

naked Indian. Let those gentlemen, whose honour is the pride of the nation, reflect how much more godlike it would be, to give the money now wasted on balls and dinners, to send the means of happiness to the wretched inhabitants of the forest. Let them, in the midst of their revelry, fancy they hear the cry of the Indian child (the land of whose fathers they now possess) to pass through their ears, saying, "Behold my nakedness and helplessness, and have pity on me." With these reflections I submit the subject to the perusal of the candid.

I am, dear brethren, your humble servant, and fellow labourer in the gospel of Jesus Christ,

JAMES GILRUTH.

Delaware, (Ohio,) May 31, 1826.

REVIVAL OF THE WORK OF GOD AT UTICA.

Letter from the Rev. Z. Paddock, to the Editors, dated Utica, June 19, 1826.

I HAVE, for some time past, had it in contemplation, to give you a short account of what God has been graciously doing for us in this place, for the last three or four months. But the duties of my station have been so numerous, and their calls so imperious, that I have, hitherto, been unable to execute my design. And even now, I can only give you a brief outline of this gracious work.

I would commence by saying, that, for a number of years past, religion has been quite low in this village. This remark is especially applicable to the Methodist congregation. There have been, to be sure, occasional additions to the church; and, in general, its members have maintained the form of godliness, attending to the ordinances of religion with promptitude and uniformity. But still, our former remark is strictly true. The spirit—the life—the power of religion, has been low.

From the commencement of the conference year, to the time when God began his gracious work among the people, prospects were, at seasons, quite encouraging. There was observed an unusual fervour of prayer and supplication among the professors of religion. Many seemed to weep over the desolations of Zion, and to cry with the deepest solicitude of soul, "O Lord, revive thy work!" This frame of feeling increased, and became quite general among the members of our society. At length God was entreated. He came down in all the plenitude of gospel grace. He spake, and it was done! He said let there be light, and there was light! That dark and gloomy cloud, which had so long rested upon the place, was soon

dispersed; and the sun of righteousness rose upon us with all his enlightening and cheering and healing influence.

The first general move that was observed on the minds of the people, was in the month of March last, at a prayer-meeting held at the meeting-house, in the evening after quarterly meeting. The congregation was notified, at the close of the afternoon exercises, that in the evening an invitation would be given to any who might desire an interest in the prayers of God's people, to come forward to the altar. When, however, this invitation was given, we did not expect that more than three or four persons would come forward, as we had no knowledge of more than that number who were under religious awakening. How great then, was our surprise when we saw more than four times that number, come weeping in all the anguish of a broken spirit, and fall upon their knees at the altar of prayer!

From this time the work went on in a powerful and glorious manner. Conversions and conversions daily multiplied. From forty to sixty persons at a time, bowed at the altar every evening during the subsequent part of the week; and upon one occasion, ten souls professed to find peace in believing. The meetings have, in general, been conducted in the most solemn and orderly manner: in a manner calculated to give no just occasion of offence to friends or foes. The most of the different congregations in our village, have shared in this gracious work. In the Presbyterian church especially, the Lord has wrought wonders. Great union has prevailed among the different deno-

minations:—all have appeared anxious to come up to the help of the Lord against the mighty.

I am not prepared, at present, to say what numbers have experienced a gracious change since this blessed work commenced; but think I cannot exceed the bounds of probability when I say, between *three and four hundred*. Among these were some of the most hardened sinners and daring infidels that I ever knew, converted from the error of their ways. Between seventy and eighty have become members of the Methodist Church. How many have joined with other denominations, I have not the means, at present, of knowing.

About three miles from this place, on the Sauquoit creek, between New-Hart-

ford and Whitesboro, God has also been carrying on a gracious work of reformation among the people. In the course of the last five or six months a society has been raised up, consisting of sixty-five members. Indeed, it may be said, that almost the whole neighbourhood has been converted to God! So glorious a work of religion I scarcely ever knew.

In Frankfort, three or four miles from this place, there is now prevailing a good work of reformation. Many there, have been raised up to testify that God has power on earth to forgive sin. In short, such a season of the outpouring of God's Holy Spirit, has, I believe, never before been experienced in this part of our country.

Respectfully, &c. Z. PADDOCK.

MORE MISSISSAUGAS CONVERTED.

Letter from the Rev. William Case, to the Editors, dated Kingston, Upper Canada, June, 1826.

It will be matter of renewed joy to the friends of Zion and of missions, to learn, that another body of pagan Indians, have received the gospel, obtained the promise of the Holy Spirit, and been gathered into the Saviour's fold. On the 31st of May last, twenty-two late converts of the Missisauqua Indians were baptized and formed into a society at Bellville, on the Bay Quinty. They appear to possess genuine marks of real penitents and humble believers in our Lord and Saviour. They are placed under the care of two of their principal men, Capt. William Beaver and John Sunday, who act as leaders. Their examples as Christians and their fervent zeal and diligence in labouring for the welfare of their people, have been thus far worthy of their profession, and an honour to the Christian religion.

The very great changes which are daily

taking place in this tribe, is matter of astonishment to all. By more than forty of this people, ardent spirits is entirely given up. Evening, morning, and at noon, prayers are heard in the Chippewa, in the wigwams of ten families; whereas five months ago they were all habitual drunkards to a man. Their prayers and exhortations are fluent and powerful, and seem to have a most awakening and effectual influence on the hearts of their Indian brethren.

Concerning the commencement and progress of this gracious work, as well as some very interesting particulars concerning this people, as connected with a late extraordinary campmeeting at Adolphustown, I must refer you to a future letter, which I will forward soon. Till then farewell.

WM. CASE.

NEW-YORK CONFERENCE.

This conference held its last session in the city of New-York, from the 10th to the 19th of May, 1826. There were—

Preachers admitted on trial, 20. Ordained deacons 6; elders 6. Withdrawn 1. Returned supernumerary 9. Superannuated 10. Located 1. Dead 1. Number of church members, 29,186 whites, 378 coloured. Last year, 28,507 whites, 341 coloured. Increase this year, 679 whites, 37 coloured. Travelling preachers 148; last year 131.

The superannuated preachers, widows and orphans, were paid \$21 50 on the \$100! In recording this fact, so humiliating to the benevolent heart, and so de-

pressing to the spirits of those who are dependant on the conference for their annual supplies, we can hardly suppress the sigh of sorrow for ourselves, our wives and children, or repress the rising of indignation towards those who wish to excite the public commiseration for themselves by representing the Methodist church as overflowing with wealth, and its ministers as living in luxury. But instead of dwelling on these subjects, on which a thousand tender, and as many severe things might be said, we would simply ask, *Why is this class of our fellow labourers allowed to lack so much of their allowance?* Is it because their claim is

unjust? We would not envy, but we would exceedingly pity the man who should dare to utter a sentiment so full of cruelty. What! is it unjust that a class of men who have worn themselves out in the noblest of all services, should be allowed the small pittance of one hundred dollars a year to comfort them in their declining moments? If the patriots of our country, who braved the storm of a seven years' revolutionary struggle, and whose wounds, infirmities and silver locks bespeak their merits and necessities, deserve a pecuniary reward, (and who will dare say they do not?) where is the man who loves the Lord Jesus Christ in sincerity, and who has a thousand times said that one soul outweighs in value a thousand worlds, that will say, the weatherbeaten veteran of Jesus Christ ought not to be provided for by that church which has been benefitted by his pious and ministerial labours? Many members of this church are now, if not in affluent, yet in comfortable circumstances, who but for the labours of these men of God whom they neglect, might not only have been penniless in the whirlpool of dissipation, but actually in the broad road to damnation! Surely, such cannot enjoy a greater luxury than to administer to the necessities of such deserving men of God. And are widows and orphans less deserving? Has not God declared himself the "Father of the widow and the fatherless?" And are we not commanded to be "merciful, even as our Father who is in heaven is merciful?" It is therefore in this particular, in our care for the widow and the fatherless, that we are called to an imitation of our heavenly Father: and those who neglect to do it, may in vain plead for that perfection of Christian character, which Jesus Christ required in that well known command, "Be ye therefore perfect, even as your Father who is in heaven is perfect."

We are glad however, to acknowledge, and we do it with unfeigned gratitude to God, the receipt of several sums from "Asbury Female Mite Societies," which have been appropriated according to the design of the donors, namely, to the most necessitous, principally widows, belonging to the conference. And we take this opportunity of recommending these societies to the notice of our friends, as being among the most useful of our charitable institutions, well worthy the patronage and support of those who wish to do good to the poor and needy.

We are fully confident that there is no real necessity for this deficiency in our funds at the annual conferences. There is, we apprehend, both an ability and a

disposition, among our members and friends, to meet every scriptural and reasonable demand. All that is wanting is a uniform system, founded on the principles of justice and equity, to unite, concentrate, and call the ability into action. Let plain and explicit statements be made, of the actual state of our finances, the wants of the conference, and the amount of claims against it, in every appointment immediately preceding the day on which the conference collection is to be made, and let it be urged on every one as an indispensable duty, to give on that occasion according to his ability. Let there be no exempt case. And let it be understood at the same time, that the conference is bound in honour, in justice and conscience, to meet all demands; but that this obligation cannot otherwise be discharged, than by the united aid and co-operation of our people and friends.—Surely he that can withstand such an appeal, may not think himself wronged, if his Christian character be suspected.

Stations of the Preachers.

Nathan Bangs and *John Emory*, book agents. *Freeborn Garrettson*, conference missionary.

NEW-YORK DISTRICT.—*Laban Clark*, P. E. New-York—*Henry Stead*, *William Jewett*, *J. Youngs*, *N. White*, *R. Seney*, *J. Field*. Mariner's Church—*Henry Chase*. New Rochelle—*Peter P. Sandford*, *Phineas Rice*, *John M. Smith*, *E. Hebard*, sup. Stamford—*Elijah Woolsey*, *Luman Andrus*, *R. Harris*, sup. Cortlandt—*Henry Hatfield*, *J. J. Matthias*. Mt. Pleasant—*Horace Bartlett*, *Stephen Remington*. Brooklyn—*Thomas Burch*, *S. L. Stillman*. Jamaica—*Daniel De Vinne*, *David Holmes*. Suffolk—*N. W. Thomas*, *J. W. Le Fevre*, *C. Foss*. Flushing—*Richard Seaman*. Kingsbridge—*S. U. Fisher*. Highland mission—*John B. Matthias*.

NEW-HAVEN DISTRICT.—*S. Luckey*, P. E. N. Haven—*Heman Bangs*. Hamden—*Elias Crawford*. Middletown—*Eben. Washburn*. Hartford—*Tobias Spicer*. Weathersfield—*Eli Deniston*, *Theron Osborn*. Burlington—*Joseph M'Reery*, *Elbert Osborn*. Goshen—*Eli Barnett*, *John Lovejoy*. Amenia—*John Reynolds*. Poughkeepsie—*Aaron Pearce*. Dutchess—*N. Bigelow*, *F. W. Sizer*, *A. S. Hill*. Reading and Bridgeport—*Marvin Richardson*, *Humphrey Humphries*, *A. Hunt*, sup., *Oliver Sykes*, sup. Stratford—*Samuel D. Ferguson*, *W. V. Buck*, *J. Luckey*, sup.

RHINEBECK DISTRICT.—*Arnold Scholfield*, P. E. Rhinebeck—*Timothy Benedict*. Salisbury—*Phineas Cook*, *Samuel Eighmey*. Granville—*David Miller*, P. C. Oakley, *Job Allen*. Leyden—*Elisha An-*

drew, John B. Husted. Petersburg—*Billy Hibbard*. Pittsfield—*Gershon Pierce*, John Nixon, S. Dayton, sup. Chatham—*Samuel Howe*, Cyrus Culver. Hudson—*Samuel Cochrane*. Albany—*Josiah Bowen*. Hampshire mission—*Parnele Chamberlain*.

SARATOGA DISTRICT.—*Jno. B. Stratten*, P. E. Montgomery—*Theodosius Clark*, Charles Pomeroy, John Elton. Funday's Bush—*John D. Moriarty*. Saratoga—*Benjamin Griffen*, Gilbert Lyon, C. P. Clark. Pittstown—*Sherman Minor*, Nathan Rice. Schenectady—*George Coles*. Berne—*Datus Ensign*, John Wait. Cambridge—*Daniel Brayton*, Henry Eames, A. M'Kane, sup. Sandy Hill and Glens Falls—*Seymour Landon*. Warren—*Jacob Beemap*, Joseph Eames. Watervliet—Robert Travis, J. W. Denniston. Troy—*Stephen Martindale*.

Eben Smith, without station.

James M. Smith, without station.

CHAMPLAIN DISTRICT.—*Buel Goodsell*, P. E. Ticonderoga—*Orris Pier*, A. Bush-

nell. Peru—*James Covel*, Phineas Doane. Chazy—*Roszel Kelly*, Orvil Kimpton, J. Quinlan, sup. Grand Isle—*Samuel Covel*. St. Albans—*Salmon Stebbins*, Orrin Pier. Sheldon—*Elijah Crane*, Lewis R. Lockwood. Stowe—*Ibri Cannon*. Burlington—*Joshua Poor*. Charlotte—*Noah Levings*, Cyrus Meeker. Middlebury—*John Clark*. Leicester—*Cyrus Prindle*. Pittsford—*William Todd*. Whitehall—*J. C. Green*, W. P. Lake, Lorin Clark. Bridport—*Hiram Meeker*.

HUDSON RIVER DISTRICT.—*Daniel Ostrander*, P. E. Coeymans—*Coles Carpenter*, Jesse Hunt. Durham—*Moses Amadon*, Alex'r Calder. Jefferson—*Friend W. Smith*, David Poor, John Finnegan. Delaware—*Cyrus Silliman*, Philo Ferris, J. Bangs, sup. Kingston—*Daniel I. Wright*, Ira Ferris. Sullivan—*Bezaleel Howe*, Alexander Hulin. Bloomingburgh—*Jarvis Z. Nichols*. New Windsor—*Jacob Hall*, Quartus Stewart, Z. Lyon, sup. Newburgh—*Thomas Mason*. New Paltz—*Bradley Sillick*.

NEW ENGLAND CONFERENCE.

THIS conference held its last session at Wilbraham, Massachusetts, June 7, 1826. There were—Preachers admitted on trial 23. Ordained deacons 10; elders 20.—Returned located 1. Supernumerary 9. Superannuated 1. Dead 2. Number of church members, 16,675 whites, 250 col'd. Last year, 15,802 whites, 253 col'd. Increase, 373 whites; decrease, 3 col'd.—Travelling preachers this year, 143. Last year, 123. Increase 20.

Stations of the Preachers.

Wilbur Fisk, Principal of the Wesleyan Academy. *George Pickering*, Conference Missionary.

BOSTON DISTRICT.—*Daniel Dorchester*, P. E. Boston—*Timothy Merritt*, Joseph A. Merrill, Solomon Sias, sup.; John Foster. South Boston—*Benjamin Jones*. Dorchester—*Nathan W. Scott*, J. Hutchinson. Weymouth and Scituate—*Samuel Norris*, Stephen Puffer. Easton and Stoughton—*Phineas Peck*, sup. New Bedford and Fairhaven—*Jacob Sanborn*, La Roy Sunderland. Middleborough—*Isaac Stoddard*. Sandwich—*Frederick Upham*. Falmouth—*Jotham Haven*. Martha's Vineyard—*John Adams*, Caleb Lamb. Nantucket—*Daniel Fillmore*, Jotham Horton. Barnstable—*Hezekiah Thatcher*, C. G. Chase. Chatham—*Robert Gould*. Eastham—*Benjamin Keith*. Wellfleet—*Lewis Bates*, Leonard Wakefield. Provincetown—*Leonard Bennett*. Marshfield

and Pembroke—*Ephraim K. Avery*, W. R. Stone. Duxbury—*Isaac Bonney*.

NEW-LONDON DISTRICT. *Edward Hyde*, P. E. New-London—*Newell S. Spaulding*. Norwich—*Elias Marble*, Caleb D. Rogers. Tolland—*Erastus Otis*, Daniel L. Fletcher. Manchester—*Aaron Lummus*, Hector Brownson. Hebron—*Amasa Taylor*, Joel W. M'Kee. Warwick—*Benjamin Hazelton*, Onesiphorus Robbins. Providence—*Asa Kent*, sup. Milford—*Reuben Ransom*, *Elijah Willard*. Pomfret—*Heman Perry*, Milton French, sup. Ashford—*Warren Wilbur*. Bristol—*Edward T. Taylor*. Newport—*Enoch Mudge*. Somerset—*Charles Virgin*, Nathan B. Spaulding. Mansfield—*Benjamin F. Lambord*, William Barstow. Rhode-Island and Compton—*David Culver*, Asahel Otis. Elisha Frink, without a station.

LYNN DISTRICT.—*John Lindsey*, P. E. Lynn Common—*John F. Adams*. Lynn Wood End—*Epaphras Kibby*. Marblehead and Salem—*Henry Mayo*. Ipswich and Gloucester—*Nathan Paine*, Aaron Waitt. Newbury—*Bartholomew Otheman*. Saugers and Malden—*Aaron Josselyn*, Charlestown—*Orange Scott*. Cambridge—*Ebenezer Blake*. Needham—*Joel Steele*, Jared Perkins, Leonard B. Griffen. Ashburnham—*John E. Risley*, Hiram Waldon. Winchester—*George W. Fairbank*, John W. Case. Brookfield—*Ira W. Bidwell*. Springfield—*Daniel Webb*. Wilbraham—*Isaac Jennison*.

VERMONT DISTRICT.—*John W. Hardy*, P. E. Barnard—*Joseph Kelhum*, George Putnam. Brookfield—*David Leslie*, Geo. Sutherland. Moretown—*Isaac Barker*, Lemuel Harlow. Rochester—*Benjamin Paine*. Weathersfield—*Charles D. Cahoon*, Benj. C. Eastman. Athens and Weston—*Justin Spaulding*, *Thomas W. Tucker*, sup. Unity—*Leonard Frost*. Sutton—*Enoch Bradley*. Deering—*Joseph Allen*, James G. Smith. Canaan and Lebanon—*Caleb Dustin*, *Eleazer Steele*. Norwich—*Elijah Spear*, sup.

NEW-HAMPSHIRE DISTRICT.—*Benj. R. Hoyt*, P. E. Portsmouth—*Shipley W. Willson*. Dover and Somersworth—*John N. Maffitt*, *Giles Campbell*. Rochester—*Charles Baker*. Gilmanton—*Moses Merrill*. Milton and Shapleigh—*William M'Coy*, *Nathaniel Norris*. Tuftonborough—*Ezekiel W. Stickney*. Sandwich—*S. Kelley*, George Storrs. Plymouth and Bristol—*Amasa Buck*, *Moses Sanderson*. Pembroke—*James B. H. Norris*, Matthew

Newhall. Poplin—*Squire B. Haskell*, P. Sabin. Salem—*Herschel Foster*, Sereno Fisk. Kingston—*James Binney*. Sailsbury—*Zenas Adams*. Epping—*Orlando Hinds*, sup. *John Brodhead*, sup. E. Plummer.

DANVILLE DISTRICT.—*John Lord*, P. E. Lyndon—*John G. Dow*, *Nathaniel W. Aspenwall*. Derby—*Amaza H. Houghton*, *Elihu Scott*. Hardwick—*A. D. Sargeant*, *Royal Gage*, *Darius Barker*. Danville—*Joseph B. White*, *Chauncey Richardson*. Barre—*Abraham D. Merrill*, *James Templeton*, sup. Chelsea—*Thomas C. Pierce*, *Hez. S. Ramsdell*. Newbury—*Paul C. Richmond*. Haverhill and Orford—*Eben-ezer Ireson*, *Nathan Howe*. Landaff—*Haskell Wheelock*. Lancaster—*Roswell Putnam*, *David Stickney*. Monadnock—*Chester W. Levings*.

Elliott B. Fletcher and *James Harrington*, transferred to the Maine Conference. The next Conference will be held at Lisbon, N. H. June 6, 1827.

GENESEE CONFERENCE.

THE last session of this conference was held in Palmyra, New-York state, June 7, 1826. A campmeeting was held at the same time, in a most beautiful and picturesque grove, near the village, which was numerously attended. On the Sabbath it was supposed that there were not less than ten thousand people on the ground, most of whom were attentive and solemn, and much good was apparently done.

At ten o'clock on Sabbath morning a sermon was delivered by the venerable Bishop M'Kendree, on the words formerly addressed by St. Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" but which were now addressed by the bishop, with patriarchal dignity and tenderness, to the young men who were about to be consecrated to the sacred office of deacons and elders in the church of God. After the sermon, seven were ordained to the office of deacons by bishop M'Kendree, and then sixteen to the office of elders by bishop Hedding, assisted by several elders who were present. These exercises were solemn and impressive, and seemed highly gratifying to the numerous audience who were assembled in this beautiful grove, to many of whom this rite was doubtless a novel sight.

On Monday morning, the anniversary of the Genesee Conference Missionary Society was held in the same place. This was a highly interesting season; and the

people evinced their gratification by contributing liberally to the funds of the institution, one person giving a silver watch.

At this conference there were—

Preachers admitted on trial 13. Ordained deacons 7; elders 16. Returned located 4. Supernumerary 5. Superannuated 10. Members in society, 27,056 whites, 110 col'd. Last year, 26,836 whites, 104 col'd. Increase this year, 220 whites, 6 col'd. Number of preachers this year, 129.

Stations of the Preachers.

ONTARIO DISTRICT.—*Abner Chase*, P. E. Lyons—*Renaldo M. Everts*, *Israel Chamberlin*. Ontario—*Richard Wright*, *William Jones*. Geneva and Canandaigua—*Seth Mattison*, *William J. Kent*. Crooked Lake—*Dennison Smith*, *Nathan B. Dodson*. Ulysses—*James Kelsey*, *Sylvester Cary*, *Gideon Lanning*, sup. Catharine—*James Hall*. Seneca—*James Gilmore*. Penn Yan—*John B. Alverson*, sup.

ONEIDA DISTRICT.—*Dan Barns*, P. E. Westmoreland—*George Harmon*, *Elias Bowen*, *Eli W. R. Allen*. Camden—*Jonathan Worthing*, *Henry Holstead*. Williamstown—*David Corey*. Steuben—*Joseph Baker*, *Chandley Lambert*. Utica—*Zechariah Paddock*. New-York Mills and Whitesborough—*Charles Giles*. Paris—*Ephraim Hall*. Litchfield—*John Roper*. Otsego—*Jesse Pomeroy*, *Henry Peck*, *Isaac Stone*. Sharon—*Eleazar Whipple*, *Henry Ercanbrack*. Herkimer—*J. H. Wallace*.

CHENANGO DISTRICT.—*Geo. Gary*, P. E.

Nath'l Porter, principal of the Seminary of the Genesee Conference at Cazenovia.—Auburn—*Manly Tooker*. Scipio—*James P. Aylworth, Samuel Bebins*. Victory—*James B. Roach, James Hazen*. Cayuga—*Palmer Roberts, John Kimberlin*. Homer—*George W. Densmore*. Courtlandt—*Roswell Parker*. Lebanon—*William Cameron, Anson Tuller*. Chenango—*Isaac Grant, James Atwell*. Pompey—*Ira Fairbank, Caleb Kendall*. Cazenovia—*Fitch Reed, Fabius—John Sayer*. Manlius—*Zenas Jones, Orin Doolittle, Morg. Sherman*. Delphi—*William M. Willett*.

BLACK RIVER DISTRICT.—*Goodwin Stoddard, P. E. Oswego—Alex'r Irvine*. Salmon River—*Enoch Barns*. Sandy Creek—*Benjamin Dighton, Seth Young*. Black River—*Isaac Puffer, John Ercanbrack*. Indian River—*Jona. M. Brooks, Elisha Wheeler*. St. Lawrence—*James Brown*. Ogdensburg—*William W. Rundell*. Malone—to be supplied. Potsdam—*Benjamin G. Paddock, Hiram May*. Le Ray and Watertown—*Nathaniel Salisbury, Gardner Baker*. Cape Vincent—*Timothy Goodwin*.

SUSQUEHANNAH DISTRICT.—*Horace Agard, P. E. Wyoming—George Peck, Philo Barbary*. Canaan—*Sophronius Stocking, Joseph Castle, Joseph Pearsall*. Bainbridge—*Mark Preston, Benja. Shipman*.

Broome—*Gaylord Judd, George Evans*. Ithaca—*Benja. Sabin*. Caroline—*Ralph Laning, Herota P. Barns*. Owego—*Josiah Keyes*. Spencer—*Hiram G. Warner, William D. Overfield*. Wyalusing—*John Griffing, David A. Shepard*. Tioga—*Joshua Rogers, Joseph Towner*. Bridge-water—*Philetus Parkus, John Wilson, jr.*

GENESEE DISTRICT.—*Micah Seager, P. E. Nunda—J. Cosart*. Prattsburg—*Ebenezer Fairchild, Cyrus Story*. Bath—*John Arnold, Menzar Doud*. Newtown—*Edmond O'Fling, sup. Troupsburgh—Asa Orcott, Peter F. Baker, sup. Geneseo—Parker Buel, Robert Parker*. Bloomfield—*James Hemmingway, Asa Cummings, Henry F. Row*. Rochester—*John Dempster*.

BUFFALO DISTRICT.—*Loring Grant, P. E. Lewiston—Andrew Prindle*. Buffalo and Black Rock—*Glezen Fillmore*. Sweden—*Elijah Boardman*. Perry—*Chester V. Adgate, John Parker*. Rushford—*Daniel Shepardson, Miflin Harker*. Clarence—*Joseph Atwood*. Boston—*John Wiley, Wilbur Hoag*. Aurora—*Ira Brownson, Philo Woodworth*. Elba—*Calvin N. Flint*. Batavia—*Benajah Williams, Asa Abel, Jonathan Heustis*. Ridgeway—*John Copeland, Ephraim Herrick*. Joseph Gardner, without a station.

OBITUARY.

DEATH OF JOHN ADAMS AND OF THOMAS JEFFERSON.

THE annals of history do not furnish an event parallel to this. Though the historic page abounds with the records of statesmen, heroes, and philosophers, and faithfully announces their deeds and their death, yet where do we find it any where recording the departure in one day, nearly in the same hour, of two such distinguished individuals as JOHN ADAMS and THOMAS JEFFERSON; whose acts had been so blended together in the ever memorable struggle of the American revolution, as almost to make them the acts of one individual; who had successively risen to the first offices in the gift of their country,—then withdrawing to the peaceful shades of domestic life, living in a dignified retirement, revered and beloved by their countrymen, and respected by foreigners, until their silvered heads proclaimed that time with them could be but little longer; and then, as if summoned away by the same voice at once, sinking into the arms of death in that very day on which, fifty years since, they signed the instrument which gave birth to a nation—a nation of

freemen! This, not only has no parallel in history, but it cannot occur again, at least in our beloved country. With but little variation, it may be said of them, as it was said of Saul and Jonathan, *They were lovely and pleasant in their lives, and in their death they were not divided*.

From the various notices in the newspapers, we have selected the following items respecting the life and death of Mr. Adams:

From the Boston Patriot.

DEATH OF JOHN ADAMS.

"On Tuesday last closed the half century since the patriots and sages of this country proclaimed its independence, and with its parting rays the spirit of the elder ADAMS ascended to heaven. The bold and energetic spirit which inspired the councils of America with the determination to become independent has ascended on high, and that eloquent tongue which urged its declaration on the fourth of July, 1776, on the fourth of July, 1826, was palsied in death. Thus has terminated, and gloriously terminated, the virtuous and

patriotic life of John Adams—blessed by his country, honoured by the world, and immortal as history. Amidst the bosom of his family, the patriarch of the revolution has closed his mortal career, viewing, as a patriarch of old, before his closing eyes, the expanding glories of his country, the fruits of his exertions and the blessings purchased by him for posterity. The ideas which occupy our minds in contemplating his character and the period allotted by heaven for gathering him to his fathers, fill our hearts with such feelings as disable us from searching in books for the record of the many memorable incidents of his life, and we can only present such facts as are present to our memory. His virtues and services will employ the most eloquent tongues in the nation, and his history be written by its ablest historian. His life and history are the history of liberty and the rights of man, triumphing over oppression, and founding a lasting empire on the broad foundation of the people's will, and the happiness of the governed.

"President Adams was educated at Cambridge, and to the profession of the law. So eminent was his standing in that profession, that at an early age he was appointed chief justice of the state, but he declined this office. Amid the force of excitement produced by the Boston massacre, he dared to undertake the defence of the British troops. His success in this trial was complete. It evinced his talents and his strong sense of justice and official duty. A less intrepid spirit would not have dared to stem the current of popular indignation by engaging in such a cause. But it is not in his professional life but his political, that we are to trace his glorious career. He soon sacrificed his profession and every thing to the liberties of his fellow citizens and the independence of his country. In 1770 he was elected a representative from Boston, and in 1774 a member of the council, but was negatived by gov. Gage, from the part he took in politics. From 1770 and previous, and until 1776, he was constantly engaged, and took a leading part in all the measures which were adopted to defend the colonies from the unjust attacks of the British parliament. He was one of the earliest that contemplated the independence of the country, and her separation from the mother country. No man in the congress of 1776 did so much as he did to procure the declaration of independence. It is believed that the motion was made by a member from Virginia at his suggestion, that he seconded the motion and sustained it by most powerful and resistless argu-

ment. By his influence also, Mr. Jefferson was placed at the head of the committee who framed the declaration. His reason for procuring the motion to come from Virginia, and of placing one of her delegation at the head of the committee, was to engage the hearty co-operation of that great state in the work of independence. By the committee who were appointed on the subject of a separation from the mother country, Mr. Jefferson and Mr. Adams were appointed a subcommittee to frame a declaration of independence. The draft reported, was that of Mr. Jefferson, and he has deservedly received great credit for it. But those who consider how much easier it is to draft a report than to procure its passage and adoption, and who reflect that Mr. Jefferson never spoke in public, and that John Adams was the bold and daring spirit of the congress of 1776, and the eloquent advocate of its boldest measures, cannot fail to award him the highest honour which the adoption of that declaration could confer. From the declaration of independence, until the peace, Mr. Adams was employed in the same glorious cause. While Washington at the head of our armies was fighting the battles of liberty, and defending our country from the ravages of the enemy, Adams was employed in a service less brilliant, but scarcely less important. Through the whole war, he was exerting his talents at the various courts of Europe, to obtain loans and alliances, and every succor to sustain our armies and the cause of liberty and our independence. Nor did his labours cease until he had accomplished every object for which he was sent abroad, nor until he had sealed our independence by a treaty of peace, which he signed, with Great Britain.

"Immediately after the treaty of peace, he was appointed ambassador to Great Britain:—on the adoption of the constitution he was elected first vice president of the United States. During the whole period of the presidency of Washington, Mr. Adams was vice president. He was as uniformly consulted by Washington as though he had been a member of his cabinet, on all important questions. On the death of Washington Mr. Adams was elected his successor.

"During the administration of Mr. Adams, party spirit raged without restraint. Too independent to wear the trammels of either party, he was warmly supported by neither. Too open for concealment, and perfectly void of guile and intrigue, he practised no arts to secure himself in power. At the expiration of the first term,

Mr. Jefferson, the candidate of the republican party, and his successful competitor, received four votes more than Mr. Adams. Mr. Adams then retired to private life at his seat in Quincy.

"When the foreign aspect of our country became clouded, and difficulties overshadowed it, he came forth the warmest advocate of the rights of the country, and of those measures of the administration calculated to sustain them. His letter in defence of our seamen against foreign impressment, is one of the ablest and most irresistible arguments in the English language. So satisfied were those who had been politically opposed to him, of his merits and services, that he was selected by the republicans of Massachusetts, as their candidate for governor, on the death of gov. Sullivan—but he declined again entering into public life. He was one of the electors, and president of the electoral college, when Mr. Monroe was elected president of the U. States. Having been the principal draftsman of the constitution of this state, when the convention was called to amend it in 1820, he was unanimously elected their president. On his declining this honour, unanimous resolutions were passed by this great body of five hundred, selected from all parties, expressive of their exalted sense of his merits and public services.

"The private character of president Adams was perfectly pure, unsullied and unstained. There was no Christian or moral duty which he did not fulfil; the kindest of husbands and the best of fathers. To the excellent precepts and education which he gave his children, the nation are undoubtedly indebted for having at this time at their head his eldest son."

From the Essex Register.

"President Adams was serene and tranquil to the last. Conscious of having performed his duty, and of a life well spent and devoted to his country, the blasts of calumny which assailed his declining years never ruffled the serenity of his mind.—He regarded them as little as the troubled elements, for he knew that like them they would soon subside, and that then, every thing would be like his own bosom, peace and sunshine. To say that he had weak points and foibles, is but to say that he was a man. But his defects were those of a bold and daring spirit, an open, generous and confiding heart. He knew no guile and he feared none. Having no selfish purposes to answer, he practised no arts to effect them. At the age of ninety, at the completion of a half century from the commencement of that revolution he had been so instrumental in effecting, he sunk

by gradual decay into the arms of death. He lived to see his country's liberties placed on a firm and immovable basis, and the light of liberty which she diffused enlightening the whole earth. On the jubilee of independence, his declining faculties were roused by the rejoicings in the metropolis. He inquired the cause of the salutes, and was told it was the fourth of July. He answered, 'it is a great and glorious day.' He never spake more.—Thus his last thoughts and his latest words were like those of his whole life, thoughts and words which evinced a soul replete with love of country and interest in her welfare."

From the Boston Centinel.

INTERMENT OF MR. ADAMS.

"Agreeably to arrangements made, the remains of the hon. John Adams were entombed on Friday afternoon at Quincy, with every token of veneration, respect and affection.

"An immense body of citizens assembled from various parts of the state. Several carriages were from Salem and more remote towns.

"A corps of artillery, stationed on Mt. Wallaston, fired minute guns, during the whole time of the funeral services, and several similar tokens of respect were heard in the adjoining towns; the bells of which were tolled, and the flags on various gunhouses, &c, were hoisted half-staff.

"The relatives of the deceased, the societies, and others, assembled at the late president's mansion.

"The citizens of Quincy met in the town hall, organized, and moved in a body to the vicinity of the mansion house, when, about 4 o'clock, the funeral procession was formed, under the direction of several marshals, composed of gentlemen of Quincy.

ORDER OF PROCESSION.

Marshal.	
Citizens of Quincy.	
Undertaker.	
Pall bearers.	Pall bearers.
Judge Davis.	Hon. Mr. Greenleaf.
President Kirkland.	Judge Story.
Governor Lincoln.	Lt. Gov. Winthrop.
CORPSE.	
Male relatives.	
Members of honourable council.	
Senators.	
Speaker and members of the house of representatives.	
Secretary and treasurer.	
Hon. Messrs. Lloyd, Silsbee, Webster, Crowninshield, Bailey and Everett.	
Mayor, aldermen and common council of Boston.	
City auditor, clerk and marshal.	
Professors	
and other officers of the University.	
Members of the Cincinnati.	
Clergy of a large number of towns.	
United States navy and army officers.	

Militia officers.
United States civil officers.
Strangers.
Citizens of the towns in the vicinity of Quincy.
Twelve mourning coaches, with female relatives,
closed the procession.

"The procession was of great length. When the front arrived at the meeting-house, the citizens of Quincy opened ranks, while the corpse, the relatives, and others, entered the church, the pulpit and galleries of which were dressed in mourning. The house was thronged.

"The services commenced and closed with anthems. The Rev. Mr. Whitney, pastor of the society, addressed the throne of grace in prayer, and delivered an impressive sermon, in which he gave a summary of the eminent services, distinguished talents, amiable life, and Christian virtues of his venerated parishioner.

"The body was then borne to the burial ground and deposited in the family tomb."

Information respecting Mr. JEFFERSON, though certainly not less distinguished as a statesman, and philosopher, and having no less a claim on his countrymen for his eminent services, has not been as yet so full and particular as has been furnished concerning Mr. ADAMS. From the several notices which have appeared in the public prints, we are enabled to present our readers with the following facts in relation to this patriotic advocate and defender of his country's rights:

From the Richmond Family Visiter.

"THOMAS JEFFERSON breathed his last at Monticello, his residence in Albemarle, on Tuesday the 4th July, about 1 o'clock P. M., in the 84th year of his age. He was born in that county, and but a short distance from the place of his death, on the 2d of April 1743. He received his collegiate education at William and Mary, of which he received the highest honours; and studied the profession of law under George Wythe, Esq., late chancellor of Virginia. He served the public with but short intervals, from the period of his majority, as justice of the peace, member of the legislature and of the continental congress, governor of Virginia, minister to Europe, secretary of the United States, vice president and president of the same, and finally as visitor and rector of the University of Virginia,—in all 61 years, most of which in distant states or foreign countries."

Extract of a letter from Charlottesville, July 4: "Mr. Jefferson was sensible of the approach of death. He was evidently gratified at living to see the 4th of July,

which it is said he expressed intelligibly, though having lost the power of speech. He died without pain, the spark of life seeming rather to go out of itself by lack of fuel, than to be blown out. The declaration of independence was reading in Charlottesville at the minute of his dissolution, and no doubt at many other places."

Another letter, same date: "Mr. Jefferson departed this life to day at 1 o'clock. How singular a coincidence of circumstances! The same day has witnessed the dawn of his glory, and the termination of his glorious career. During his illness he constantly expressed a wish to live to see another 4th of July; and though he has been speechless ever since yesterday evening, he intimated by signs great satisfaction at being permitted to do so. He was perfectly resigned to the will of Providence, and declared that he wished to die in peace with all the world."

We have only to say in conclusion, that it would have been highly gratifying to us, as no doubt also to the whole Christian community, to have heard from these two eminent individuals, so justly famed for their many praiseworthy qualities as the fathers of their country,—the splendour of which, instead of being diminished, will only be increased by the tongue of slander and the sneer of calumny,—a more decided testimony in favour of that gospel which "brought life and immortality to light." That Socrates and others, whom we denominate heathens, should, on the approach of death, comfort themselves and their friends with the hope of immortality, while these, who were surrounded with rays of light so far transcending, in certainty, in brilliancy, and in permanency, those feeble tapers which so faintly shone on the path of the others, should not utter a syllable respecting their future hopes and prospects, sheds a melancholy gloom over the bright anticipations which we should otherwise enjoy, while contemplating the venerated individuals of whom we are speaking. But we gladly check our reflections on this subject, under the full belief and knowledge, that they have gone before that omnipotent Being whose sole prerogative it is to judge the heart, and who will not only do right, but "whose mercy is as great as his power, neither of which knows measure nor end;" trusting that the same mercy which we most earnestly beg for ourselves, was granted to them in their expiring moments.

MEMOIR OF MISS EREA ARNOLD,

Daughter of the Rev. Smith Arnold, of Beekman, Dutchess County, N. Y.

Written by her sister.

My dear sister was born in the town of Litchfield, state of New-York, August 21, 1799. Her parents were among the first that espoused the cause of Methodism in that place. Her father had no sooner tasted the riches of Jesus' love, than he felt an anxious desire for the salvation of others, and did not fail at every opportunity to warn sinners to flee from the wrath to come. Feeling that a dispensation of the gospel was committed to him, he did not hesitate to leave his family, but cheerfully went forward, committing them into the hands of that God whose gospel he felt he was called to preach. The care of the children therefore devolved on their mother, who faithfully instructed them in the way of life and salvation, and daily had them in remembrance at the throne of grace. She soon saw that her labour was not in vain, for Erea early manifested an inclination to walk in the path of righteousness. When at the age of three and four years, she would beg her mother to teach her her prayers, which she was never tired of repeating. About the age of five or six, being then able to read, she took much delight in sitting by her mother when alone, and reading to her the Bible and other good books suitable to her age. She was often found beside her parent in secret prayer, and listened with much apparent pleasure to the religious conversation which she frequently had an opportunity of hearing.

In 1808 being about nine years of age, Erea, together with her father, then stationed on Chatham circuit, and the rest of the family, attended a campmeeting at Pittsfield, Massachusetts. Young as she was, she felt that she was a sinner; and went to this campmeeting, as she afterwards said, with a full determination to seek the salvation of her soul. The second day of the meeting while she and two other girls of her age, were walking in the grove by themselves, Erea suddenly stopped and said, "what do we, here? This is not spending our time aright: I came here to seek religion." "So did I," replied one of her associates, "let us go into the prayermeeting, perhaps the Lord will bless us." They went accordingly, and requested some pious females of their acquaintance to pray for them. Erea then knelt down, and whilst the children of the Lord addressed the throne of grace in her behalf, her Saviour suddenly spoke peace

to her soul, and she rejoiced with joy unspeakable and full of glory. An infant child, thus speaking forth the praises of God, and telling the wonders of his love, attracted the attention of all around. Some praised the Lord and said, "out of the mouths of babes hast thou perfected praise." Others wept; whilst some said the child had been previously instructed, and acted her part well. But whatever were the opinions of the gay and the irreligious, she ever manifested by her walk and conversation that the work was genuine, and that the fear of the Lord was deeply engraven on her heart.

From Chatham her father removed to Amenia. Here, going to school and associating with thoughtless girls of her own age, she in some measure lost that comfort and consolation which she at first enjoyed. But the fear of God was ever before her eyes: and if she was at any time told that she had sinned against Him, it gave her the greatest trouble. The next year her father removed to Hillsdale. Erea was still kept at school. Happily one of her schoolmates feared the Lord: they soon became acquainted, and frequently conversed on the subject of religion. In the fall another was added to their number, which was a cause of much joy and rejoicing among them; and yet there was a degree of reserve on the subject of religion which hindered them from being profitable to each other. Her sister observing this, requested them to retire with her into a private room, the school being kept in a dwelling house, which they accordingly did, and there poured out their hearts to the Lord. When they left the room, she told them to retire every day to this apartment, and there renew their strength by calling on the name of the Lord. They were ready to obey, rejoiced that the way was opened, and did not fail being punctual to the time and place, and soon found the profit of so doing, for the Lord shone in upon them with the light of his glorious countenance, and whilst folded in each other's arms, they wept for joy, and the fulness of their hearts broke forth in new songs of praise. But they soon felt that they were too confined, and agreed to withdraw to a neighbouring grove, where they continued to meet daily for social prayer, until the weather became too cold for them to continue their devotional exercises in the open air.

On her deathbed, my dear sister frequently spoke with warmth and animation, of the comfort which she here enjoyed. "It was then," said she, "that the Lord caused my cup to run over, and constrained me to shout aloud redeeming grace and dying love." "I never met," said she, "with my young companions but we sought a place of retirement, where we might unobserved speak of the goodness of God and call upon his name. We had only to ask, and such blessings were showered upon us as there was scarcely room to contain. My peace daily flowed like a river, and I rejoiced with joy unspeakable."

The following winter another was added to their little band, which was new cause of joy, or to use her own words, "we went on our way rejoicing; some said that we were too young to know any thing of the realities of religion, but for one I can truly say that my enjoyments were great, and more perhaps than when I became older, for then company and the fascinating charms of a wicked world, took up too much of my attention; yet I always have had seasons in which the Lord has manifested himself to me in a peculiar and glorious manner."

On the 1st of January 1824, my beloved sister was attacked by a violent fever, from the effects of which she never recovered; but lingered along with an almost incredible degree of suffering and patient resignation, until the summer of 1825, when she exchanged the pains and miseries of a transient world, for a crown of unfading glory in heaven.

I was hastily summoned home July 21, to witness the last moments of my dear sister. I found her weak indeed in body, but strong in the Lord, and rejoicing in the hope of a better inheritance. She had previously desired that every preparation should be made for her funeral, and when informed every thing was in readiness desired to see her grave clothes. She examined them with the utmost composure, observing that it was a satisfaction to her to see every thing prepared. This was about two months before her death, and from this time she daily ripened for glory; she said if any thing attached her to earth, it was the strong desire her friends manifested for her to live. Possessing naturally an affectionate disposition, loving much and being much beloved, the parting scene was more painful than it otherwise might have been: but grace conquered, and the dying love of Jesus enabled her to shout victory over all. On Sabbath the 24th, many persons came to see her; she spoke much of the love of

Jesus. On the evening of the same day I said to her, "Erea, when you were little you used to sing,

'I'm going to join the tribes above,'

can you sing the same song still?" "O yes," she exclaimed, "glory, glory, glory; yes, glory hallelujah." To brother Horton who stood at her bedside she said, "I feel just as I did when the Lord converted my soul, glory, hallelujah!" Observing her brothers standing at the foot of the bed, she warned them to flee from the wrath to come, and then regularly warned all the unconverted that were in the room: then said, "O how I wish there were more here that I might tell them of the love of Jesus." Observing my brother and myself to weep much, she said, "don't weep, don't weep, I'm going to my Jesus." From this time until 7 o'clock next morning, she spoke but little, when suddenly opening her eyes, she said, "Julia is that you? how happy I am. What a glorious time I have had, but I am quite deaf." On her sister's saying, "that was a sign of her approaching end," she again shouted the high praises of God. "I once thought," said she, "I never could give up my friends, they lay so near my heart, but I now give them all up for my Jesus. I am ready to go, farewell father and mother, that dear mother that took me by her side, and taught me the way to heaven. But why do you weep? do not weep unless you weep for joy, for I am going to my Saviour."

This was the last conversation she had with any of us; she gradually became insensible to all things of an earthly nature, and at half past eleven o'clock, P. M., on the 25th of July, 1825, frail nature sinking in the arms of death, the happy spirit made its triumphant exit, and sweetly "languished into life."

Her funeral was attended the next day at 2 o'clock. A numerous and devout congregation attended, to whom brother Nicholas White of Dutchess circuit addressed the words of the apostle, Rev. xiv, 13, "*Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*"

Thus lived—thus died, Erea Arnold. A pattern of filial affection, and of early piety. A trophy of divine grace, and one of the blessed fruits of campmeeting. She began her Christian race in childhood; with almost undeviating step she pursued her course "through the slippery paths of youth," and to the honour of divine grace endured faithful unto the end. May her warning voice be regarded by those dear

relatives and friends who survive her. May the lustre of her bright example attract many to follow her in the paths of piety, and may the remembrance of her

happy and triumphant death, be a source of consolation to her bereaved friends till they join her in the church above.

Beekman, Dutchess Co. N. Y. April 20, 1826.

DEATH OF MRS. ELIZABETH CHOATE.

AMONG the number of indubitable evidences in favour of Christianity, the triumphant death of its professors is not the least. And it certainly is a matter of no small consolation to the followers of Christ, to hear of their brethren in the kingdom and patience of Jesus, leaving a testimony of the religion they profess, and the firmness of that foundation upon which their hopes are built.

ELIZABETH CHOATE, the subject of this memoir, was the wife of SAMUEL CHOATE, Esq. of the county of Monroe, Michigan Territory. She was among the firstfruits of the labours of our ministerial brethren, on the Thames circuit, in the province of Upper Canada, where she became a subject of converting grace in the year 1809. From thence the family removed to the state of Ohio, in time of the late war; and thence to the place abovementioned in 1815. Though there were but few religious privileges here, she retained her integrity, setting an example of piety before her family and neighbours. The fruit of her prayers and tears may be seen, first, in the conversion of her companion, and then her children; three of whom are the subjects of converting grace, and members of the church of Christ.

In the year 1822 at a quarterly meeting held in the town of Monroe, she experienced the sanctifying grace of God, by which she was enabled to "*rejoice ever more, pray without ceasing, and in every thing give thanks.*"

Her last sickness commenced on the 15th of January last, and terminated the 2d of April. Her sufferings, which sometimes were very excruciating, she bore with the greatest patience and resignation. While under the afflicting hand of Divine Providence, I visited her several times: and when asked the state of her mind, she would frequently say, "there is not a single cloud intervening between heaven and my soul." In the first part of her affliction she sometimes appeared desirous to get well, for the purpose of raising her children, some of whom were small; but she soon resigned them into the hand of the Lord, knowing that he was able and willing to take care of them. At other times she expressed a desire to be gone to her heavenly rest—but would then pray

earnestly for patience to suffer all the will of the Lord. On my way round the circuit about three weeks before her death, I visited her the last time. Conversing with her on the subject of death, she raised her arm, and with a smile of heavenly resignation said, "Brother, this looks like the church-yard, does it not?" From that time her bodily strength failed, but her confidence in the Lord appeared to increase; and "while the outward man was decaying, the inward man was renewed day by day." In the last moments of her life, she gave the clearest evidence of her acceptance with God. After several struggles, (each of which was supposed to be her last,) she sunk away apparently in the arms of death, and continued in this situation for about forty minutes; she then revived, and opening her eyes, with an audible voice and a degree of wonder she said, "Is it possible I am here yet?" and then repeatedly exclaimed, "O Lord, how long!" Turning to her companion, she asked and obtained permission to give one of the small children to a sister sitting by her;—when she gave it up in the most solemn manner, saying, "Here sister, I give you this child in the name of the Lord: take it and raise it in the fear of God." The answer was, "I will endeavour to do so, God being my helper."—She then named another small child, and said to her elder daughter, "This I give to you as your own child:" adding the most solemn exhortation to live for God, and bring up the child in his fear. Naming a third child, she said, "I give her into the hands of the Lord:—now my work is done." Then addressing her sister sitting by, she said, "Now I'll take another start for the kingdom;" when closing her eyes, she slept in Jesus, without a struggle or a groan.

To this I add, that since the 15th of September, 1825, eleven members of the Methodist Episcopal Church in Detroit circuit have departed this life, ten of whom gave the most satisfactory evidence of their acceptance with the Lord. "Precious in the sight of the Lord is the death of his saints."

Your servant in the gospel of Christ,

JOHN A. BAUGHMAN.

Monroe, May 1, 1826.